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W. E. McCumber (Editor)
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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / JUNE 1, 1980

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FATHER'S DAY— Sunday, June 15



"YE SHALL BE CLEAN..."

The prophet Ezekiel looked forward to the day when the messianic kingdom would be ushered in and when the children of Israel would be restored to the Promised Land. But Ezekiel was also able to penetrate the ages to come and to catch the foregleams of the cleansing, purifying work of the Holy Spirit in the hearts of men.

The word of the Lord came to the prophet saying:

"I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezekiel 36:25).

Here is the promise of a blessed and glorious release from the endless rituals and washings of the old dispensation.

"Ye shall be clean"—what a promise!

Thoroughly clean! Clean through and through!

Here is the answer to the

deepest need of the human spirit.

Clean from all your filthiness!
Clean from all your idols!

Through the centuries God's chosen people had defiled themselves by following after strange gods and embracing the idols of the heathen. The songwriter understood the significance of this kind of cleansing when he wrote:

*Break down every idol,
cast out every foe.
Now wash me and I shall
be whiter than snow.*

This cleansing, purifying work of God's Spirit is called entire sanctification. This experience is the birthright of every forgiven child of God. On the basis of complete consecration and faith, the heart of the believer can be made clean and pure.

But the prophet saw another great provision for God's children in this new dispensation of grace.

"I will put my spirit within you, and cause you to walk

in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:27).

In addition to the cleansing work of entire sanctification, there is the empowerment of the abiding Holy Spirit in the heart of the believer. On the Day of Pentecost 120 believers were filled with the Holy Spirit. That gracious infilling transformed, purified, and empowered them, enabling them to witness, to serve, and, in many cases, to die for the cause of Christ.

What a promise! "I will put my Spirit within you." This is something deeper than rites or ceremonies or emotions. It is the mighty work of God's Spirit at the very center of our need, bringing power, purity, and love in its fullness.

Never before has the church needed so desperately the purifying and empowering work of the Holy Spirit in the lives of her people.

Cleansing from sin is possible here and now in this present world. Empowerment for victorious living is available through the dynamic indwelling of the Holy Spirit. □



by General Superintendent George Coulter

by RICHARD D. NIELSEN

Grand Prairie, Texas

NOW ALL YOU LAYMEN that are working 10 to 12 hours per day chasing the almighty buck, front and center! Listen up!

You read *Success Unlimited* from cover to cover each month. You read and reread *Think and Grow Rich*, *The Greatest Salesman in the World*, *The Power of Positive Thinking*, *How to Win Friends and Influence People*, *The Success System That Never Fails*, *See You at the Top*, *How to Control Your Time and Your Life*, *Success Through a Positive Mental Attitude*, and others.

You admire a man who has a definite purpose, who can motivate himself and others, who has self-discipline as well as enthusiasm. You admire a man who displays inspirational dissatisfaction, who is a self-starter, who sets high goals, who commits his goals to writing and memory and then goes about achieving them.

You desire and endeavor to be associated with men of high caliber who are successful. Men who have put, and will put, their money where their mouth is. Men who have "made it."

Why do you read the books mentioned above? Why do you admire the qualities referred to above? Why

do you desire to be associated with successful people? Simple questions, right? You are not dumb! You know that, in time, any man literally internalizes and becomes that which he allows his mind to think and dwell on. He consciously or subconsciously adopts those characteristics which he truly admires; and he is strongly influenced by, and tends to become like, those with whom he is associated!

I have read every book mentioned above (some of them several times). I admire the characteristics referred to above. I try to carefully select those individuals with whom I become associated, particularly close friends and business associates. I also work 10 to 12 hours on many occasions. There is much more involved, but certainly a part of my motivation is "chasing the almighty buck," or in more acceptable and palatable terms "to accumulate wealth and provide financial security for my family."

However, like many young men (probably older men also—I can't speak for them yet), I sometimes become impatient and discouraged when I take stock of my "wealth." Although I am privileged to own a home, a little land, have a little savings, insurance policies, a couple of small business interests, and enjoy a respectable salary and security in my position, it has always been quite evident, when taking stock of my wealth, that I was not becoming a "rich man." And then one day, one Sunday, a

(Continued on page 4)

YOU'RE A RICH MAN, DAN





HERALD of HOLINESS

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YOU'RE A RICH MAN, DAN

seemingly insignificant gesture of appreciation changed my entire perspective on my wealth.

My wife, Jamie; my son, Rick (age 12); and daughter, Christi (age 9), were playing and singing a medley of songs for the Sunday morning special. Jamie sang portions of "Yes, God Is Able" and "Nothing Is Impossible." Jamie, Rick, and Chris sang in harmony, "I Keep Falling in Love with Him" and then Rick played "The Longer I Serve Him" on his trombone.

When the special was over, Mrs. Geneva Kilgore, a wonderful Christian lady who is 20 years my elder, leaned forward from her seat directly behind me and whispered, "You're a rich man, Dan!"

I couldn't get it out of my mind. "You're a rich man, Dan!" Mrs. Kilgore has probably never heard of half of the books mentioned above and has no way of knowing my personal financial goals and objectives. I spend considerable time with my family and have no remorse or guilt feelings regarding the time and attention given my family. I have always considered my family my most important asset. And yet, when I considered my progress, when I compared myself to others, when I took stock of my wealth, I had not been counting my most important asset!

The time was right, my emotions were right, the mood was right. Geneva Kilgore's words pierced deep into my mind and heart. She won't know until she reads this article what a deep impression she made. I am a rich man! A healthy family, a happy family, a supportive family, a loving family, a talented family, a sharing family, a Christian family—I am indeed a very rich man!

Have you correctly prioritized and counted your wealth lately? Do it now! You may be richer and more successful than you think. □

CHILDLIKE FAITH

*Tiny fingers my hand entwine—
A fragile, winsome touch—
Reminding me this child of mine
Is trusting me so much.*

*And I must trust my life's control
To Christ's much stronger clasp,
As with the fingers of my soul
In childlike faith I grasp.*

—CHRIS GRAUMAN
Peoria, Illinois

I KNOW SOMEONE I can get to come to the meetings. My daddy. When I get home I'll climb up on his lap and hug and kiss him. Then I'll ask him to come with me next Sunday. I may cry a little. But not too much. And I'm sure he'll come with me."

She was an adorable little lass of about five years, all dimples, curls, and girlish charm, and I thought, "Who could resist a plea of that kind?"

It was in one of our Nazarene churches where I was engaged in an evangelistic campaign, with emphasis on personal work, and she was a little Sunday School scholar making a personal commitment. She was determined to bring someone, and of course her first thought was of the one on whom she knew she could exert the greatest influence. If nothing else would move him, her tears would do the trick. She would "cry a little."

Sharp little lady! Already, she knew the power of tears, something many of us haven't learned as well as we should. Other than the Holy Spirit, there is no power to move men Godward greater than a truly compassionate heart. We're always seeking new methods, trying to devise a super plan, that will make our churches grow. This may be good, but unless back of our methods and plans we have hearts that yearn over the lost and the spiritually bewildered, we will never see the results we strive for. There is more moving power in a pint of tears than in a barrel of convention enthusiasm or a bookful of plans. And God is ready to give us a sincerely compassionate heart as soon as we are willing to subjugate all selfish interest and desire in our effort to glorify His name and win men to Him.

Unless our motive is right, totally right, we are not going to be really successful in winning men to the Lord Jesus Christ. All the well-planned programs we may devise are, without compassion, like tools of steel in the hands of lifeless men. They may be splendid, well-made and logical, but until men and women with burning hearts take hold of and apply them to the task for which they were designed, they will accomplish nothing.

"I surely hope we can get them really converted and settled in their experience; they would make fine church members," a pastor for whom I was conducting meetings said of a bright young couple, relatives of mine, who were attending the services and had come to me for help in finding the Lord. But I couldn't keep from thinking that we needed a greater motive than the one he mentioned if we were to lead them to Christ. Only a great longing to help them, plus a deep desire for Christ's glory, would enable us to win them.

Nothing, just nothing, can reach the heart of the sinner like genuine compassion. Out of the long ago comes the heart cry of one of God's great men, "Oh, that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people" (Jeremiah 9:1, NIV).

Ask a man of the world what he considers the most outstanding characteristic manifested by Christ during His earthly ministry, and what will he say? Will it be the morality of the lowly Nazarene? No, though that was absolute and unquestioned; many

Eastern Photo Service



by G. FRANKLIN ALLEE

Richland, Washington

women were among His followers and supporters, and could His enemies have found the slightest evidence of any kind of immorality in His conduct they would have had grounds for stoning Him. We can be sure they sought desperately to find such a flaw in His character, yet never once was He challenged on this score. Nor would the man of the world mention the Lord's honesty and truthfulness as His chief characteristic—even though in these He was far above any other.

Rather, it would be His total concern for others, the way He empathized with all who suffered, all who had lost their way, all who had been victimized by Satan.

Jesus always identified himself with needy human beings; the aged and the young, the sick and the well, the poor and the rich. Each with his own special need found help in Christ. He would spend a night traveling from Capernaum to the hillside village of Nain to give life to a dead boy and comfort to a weeping mother. He would let tears wash His face as He contemplated the terrible agony He foresaw coming to the rebellious inhabitants of Jerusalem. He would pray for His crucifiers till a hardened Roman officer acknowledged His deity. Never before was such compassion seen among men.

That we live in an unsympathetic and unfeeling age has become a trite statement. It is not unusual to hear of people standing idly by in apparent unconcern as some unfortunate individual is brutally assaulted, in some cases murdered.

But there are others who show their concern by their deeds, churches where the members "weep between the porch and the altar." There are men and women whose deep concern for others finds its source within their Spirit-filled and compassionate hearts. And these are the ones who are being used of God to win the lost to Christ. Wherever true compassion is the propulsive force back of Christian service and there are tears, whether on the cheek or hidden deep in the heart of the believer, fruit will abound. Fruit trees produce when growing in well-watered soil, not in the parched desert.

And so we pray, "Lord, give us the sympathetic, understanding heart of Jesus Christ. Help us empathize with the lost till their heartaches, their frustrations, their deep needs find a lodging place in our souls. Help us cry a little over them, so that we may win them to thee." Amen. □



Drama at JFK

by JACK CONN
Knoxville, Tennessee



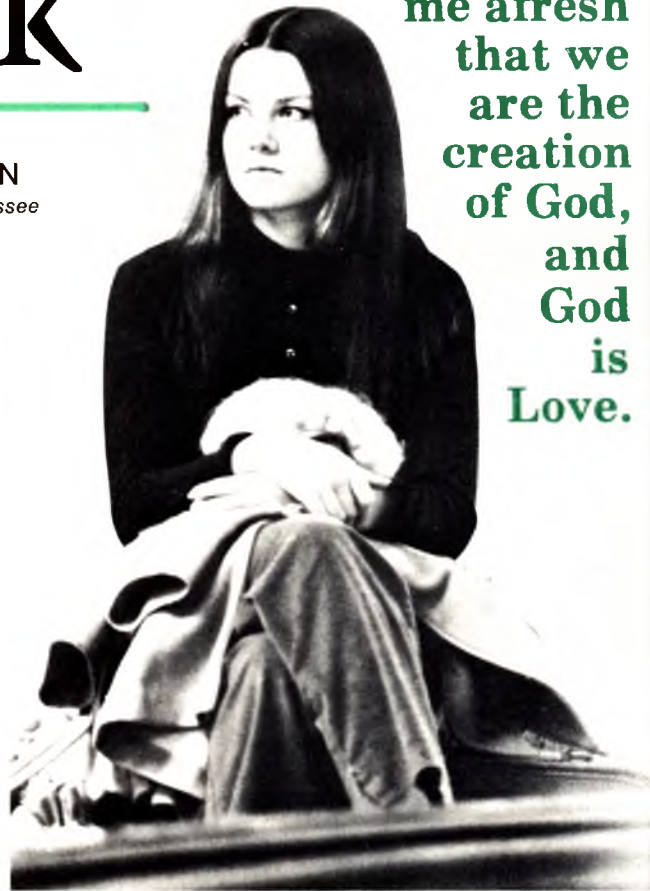
THE EVENING SUN was dipping to the New Jersey horizon. It streamed through the windows of the John F. Kennedy airline terminal in New York City. The terminal wasn't overly crowded this Wednesday evening. I had settled down to read as I waited for my flight to be called. A group of shadows scurrying across the red carpet arrested my attention. The printed page lost its interest for the remainder of my wait.

There were six shadows. Father, mother, three teenaged girls, and a boy of about 10 were hurrying from the security gate to the airline agent's desk for flight check-in. A typical family traveling together—typical except for the father. I saw them only once, and that for a few minutes, but they have been in my thoughts many times since. Faces without names are haunting. I have dubbed the three girls Faith, Hope, and Charity, personifications from the apostle Paul's description of love (1 Corinthians 13).

Faith and Hope were in front and reached the counter first. Faith was the oldest, probably about 18. She pulled a sheath of tickets from her shoulder bag and handed them to the agent. He spoke a greeting, glancing beyond to the rest of the group. He hesitated a moment, his eyes on the father at the rear of the group, then proceeded to tear out the tickets. As my eyes swept the family I saw nothing I hadn't seen numerous times in airport terminals, girls in jeans, shoulder bags,—the usual trappings of youthful travelers, and a kid brother. The father and mother were perhaps in their mid-40s. Mother was modestly dressed. Father was a very slender man, his shoulders drooped even in his blue, padded business suit. All I had seen up to this point was his right side, but he turned toward me and I saw his face fully. The entire left side was purple. A growth extended from his ear to beneath his left eye. It protruded enormously, perhaps the size of half a grapefruit. I could not identify his affliction. One usually thinks of cancer.

The agent directed the family to a gate adjoining the one where I was waiting. They settled down in a little enclave of chairs almost opposite me. Faith and Hope took seats a few removed from the rest.

Charity taught
me afresh
that we
are the
creation
of God,
and
God
is
Love.



Thomas E. Sailer

They were half turned toward each other with heads almost together as they talked. Little brother wandered about inspecting the terminal, but never far from the rest of the family. Charity clung to her daddy. She sat at his left side holding his arm and leaning against his shoulder. She was a lovely girl, about 13, budding into maturity. Her long, golden hair fell across her shoulders and partly covered Daddy's arm.

A man near me arose and casually sauntered past the group to the opposite end of the room. Charity seemed to cling more tightly, as if to shield her daddy from the glances. If only she could shut out the horror so often seen in a world of eyes. She could as well have shouted to that world, "This is my daddy! I love him! I love him! He may look horrible to you, but I love him!"

Charity taught me afresh that we are the creation of God, and God is Love. Love transcends the external, the outward appearance. "Love never fails." It hangs in their faithfully through thick or thin. Love bears reproach, if needs be. An overflowing love may even *choose* reproach. Remember Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt . . ." (Hebrews 11:25-26).

Was this the last family trip? Had they been to

medical center in N.Y.C., and having been told here was no hope for Dad, were they now going to await the inevitable? Or perhaps they were going to some distant medical clinic, hoping against hope. Were they concluding a loving father's parting gesture—a sight-seeing vacation in the big city? I could only speculate. But the love that reminded me of God was no speculation.

How much God loves His highest creation, you and me! So much that when we had fallen into sin He sent His Son, Jesus Christ, to lift us out (John 3:16). And the love of Jesus is beyond comprehension. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9). It was His choice to come to this world and die for us. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12-13). The crucifixion was a horrible sight, a terrible death, filled with reproach.

If needs be, Charity would bear her dad's reproach, share his hurt, love and shield him as she could. It refreshed me to see real love. Love which transcends the physical is scarce in our world which talks and sings so much of love—a love which is only sensual expression.

Children sometimes bear reproach because of parents. Parental delinquency, manifested in alcoholic fathers and mothers, broken homes, abused children, and other festering ills of our adult society, abounds. The reverse often is true. Sons and daughters fall prey to the spirit of the times. They make the drug scene, become unwed mothers (and fathers), or end up in the overcrowded courts of the land. If parents will not stand with them to bear the reproach, who will? Jesus would. It would not be to place approval upon a bad choice or wrong action, but to show His love—a love that reaches to fallen ones. Love can lift. Love works. To work, it must be

where it's needed; it must stand the acid test of reproach.

What do I know of reproach? Little or nothing in light of the Cross. Jesus was crucified as a criminal. He hung naked and dying before a mocking, jeering world and a few, faithful followers. Mary, his mother; Mary Magdalene; the apostle John; and a few others shared his reproach at Calvary. And Joseph of Arimathea, sometimes berated as a secret disciple, was there. Once Christ was dead, he requested Pilate's permission to bury the dead "criminal" in his own tomb. When it came to the nitty-gritty, Joseph counted. Would you dare be seen coming from the jail or prison, even if one of your own was there? Jesus would, and indicated that to serve Him, we must (Matthew 25:35-45). There is little real reproach to be found in religiosity. It is socially acceptable, and even fashionable, to be an evangelical Christian. How then can we bear Christ's reproach? We share in His reproach as we identify with Him and take Him with us into the mainstream of life. It's in living the way He said to live.

"Ladies and gentlemen, Allegheny Flight 333 is now ready for boarding through . . ." The agent's announcement of my flight droned over the P.A. system. I placed my book in my attache case and snapped the latches. The passenger line was rather short. I cast a parting glance across the room as I turned to the door leading to my plane. Faith and Hope were now on the same row of seats next to their mother. An elderly couple had seated themselves across from the family and had engaged them in conversation. The last time I saw Charity she had not let go. Her arm was crooked through Dad's. There was sorrow ahead for her, tears and hurt for a young life, and reproach. But she loved and was loved, and that's everything.

The words of the apostle Paul echoed to the hollow thump of feet in the airline boarding tube: "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13). □

NO REGRETS

*The day is gone, and things are left undone
That I would feign have finished ere its
close;*

*But service to another intervened
And I do not regret the way I chose.*

*Tomorrow will suffice to clean and mend;
Today I seized the chance to help a friend.*

—ETHEL GRANGER BEMIS
Monson, Massachusetts



I saw Dad cry many times . . . His were the tears of one who has found joy and peace.

by GORDON D. HALL
Akron, Ohio



Wallowitch

MY FATHER'S TEARS

H E SAT on the steps of our home with his elbows on his knees and his face buried in his hands, sobbing. I was 17 years old and had never before seen my dad cry.

But World War II was raging and my older brother had just left home to serve in the armed forces. Dad held up well until Harold had gone and then we younger children saw the convulsive sobbing that we, unconsciously perhaps, had never expected from Dad.

My dad was crippled in a coal mine accident before I was born. When he was only 25, deep under the earth and alone, he was caught between two coal cars. His crushed right leg was amputated at the knee.

On another occasion, he was burned by an exploding gasoline engine. Some men working nearby threw him into a hole they were digging and shoveled dirt on him to put out the fire that had begun to envelop him.

On countless occasions I saw Dad remove his artificial leg to relieve pressure on the chafed stump. Tapping his leg with his fingers to deaden somewhat the pain was a familiar sight in our household. Today, if not in the carefree, thoughtless days of childhood and youth, I realize that Dad knew what it was to suffer. But I never heard Dad complain or feel sorry for himself. And I never saw Dad cry.

And so it was a revelation to us when we saw our tough, stoical father in tears. What his personal suffering did not do, and what the near hopelessness of trying to raise a large family during the Great Depression did not do, the experience of sending a son off to war did. And he experienced similar agony when three other sons left to serve in the military.

But a remarkable change took place in Dad's life about two years after the end of the war. A revival meeting was being conducted in the little Bethesda,

Ohio, Church of the Nazarene. He showed no interest the first several nights he was invited by a recently converted son, but finally agreed to attend, to get that son to shut up, he testified later.

Once there, something got hold of Dad. If memory serves, he never missed another service of that campaign and was converted at the age of 48.

And a funny thing happened after that. I saw Dad cry many times, not tears caused by pain or self-pity, but rather the tears of one who has found joy and peace and also "goeth forth and weepeth, bearing precious seed." While he still did not show his emotions much, it was not unusual for him to

shed tears at home or in church. Along with a changed heart there was an opening of the tear duct.

Dad went to be with the Savior in 1974. One of his favorite Bible verses was 3 John 4: "I have no greater joy than to hear that my children walk in truth." By the grace of our Lord Jesus Christ, I purpose to meet him again over there where "God shall wipe away all tears from their eyes" (Revelation 21:4). □

CONSTANCY

*My skies are shining clear today.
Everything looks so bright and promising.
I feel like I could climb a mountain
And build there a tabernacle to worship You.
Thank You, Jesus, for being with me.*

*Tomorrow, the black clouds of
Depression, frustration, fear or doubt
May blot out every ray of sunshine
And suffuse my world with darkness.
But You will still be there.*

Thank You, Jesus!

—MABEL P. ADAMSON
Kansas City, Missouri



WORTH MORE THAN OIL, SILVER, OR GOLD

by LUTHER S. WATSON

Warren, Pennsylvania



first oil well brought in August 27, 1859, at Titusville, Pa. (above). Surface installation of old mine in Orange Free State, South Africa (below).

IT IS AMAZING how the cost and worth attached to oil, silver, and gold has escalated. Almost every day the value of these commodities seems to reach a new high. Our world's monetary and economic systems seem to be based on the importance of oil, silver, and gold. Their worth and availability are of great and growing concern to all nations. Yet there is a greater worth, often overlooked—the worth of ONE individual, and of his potential for fulfilling his God-given mission.

It is easy in today's hectic world to forget our importance as individuals. The world plots to turn us into punch cards, not to be folded or spindled. We are numbered and classified, and it is easy to lose our sense of identity and worth. But you and I are individuals; not just *any* individual, either. We are absolutely unique persons. There has never been anyone exactly like you, and there never will be.

The world is made up not just of people, but of unique individuals, each one being unlike any other, each one being one of a kind. If you come to understand the uniqueness of yourself as a person of worth, then you can begin to understand the uniqueness of yourself as a person with a mission; an important mission of service, with your talents and gifts made available to God and your fellowman.

This world will never be exactly the same because of you. This will be true if you fail to fulfill

your purpose. It should be and could be true because you recognize your worth and are available for that which you were meant to do.

There is a task that belongs only to you. No one else can accomplish what you were meant to do. If you don't do it, no one will do it for you. In all the history of man there is no one but you who can fulfill your mission in the world. I'm not saying that you are going to change the history of mankind—although you very well may—but I am saying that because you are one of the people on this globe, the world is influenced by you.

Your role may seem to be a humble one; not everyone is accorded acclaim, fame, popularity. It may be the role of a parent whose example and direction influences a child who will do even more than you dreamed he could accomplish. It may be that your influence on your children and their children will touch the lives of persons in a future generation.

Perhaps you live a lonely life, without children, apparently touching few people. Yet somehow by your life you may touch others who never knew your name, because you are available and acting as a whole person of God, a part of the community and Church as Christ's representative in the world. We can come to think of tasks we do not accomplish as being performed by others. This attitude finally destroys the concept of the Church and community, for it is of the nature of the people of God that there are individuals within these areas, each of whom must be available to fulfill his own task.

You are a person of worth, called to carry Christ to all men, to offer love and service to mankind. You and nobody but you. You are absolutely unique, so your mission is absolutely unique as well. Whether that task is ever accomplished in the history of mankind depends on you, and you only. You are a person of infinite worth, far beyond that of oil, silver, or gold. Therefore let each one according to his ability, fill his world with the "fruit of the Spirit." Let us each become a spark of light, a center of love, a vivifying leaven among our fellowmen. □



Alan Cliburn

by DAVID L. OSEY
Drumheller, Alberta



Three Lions

DISCIPLESHIP:

LEARNING & DOING

ONE of the most common methods of teaching is the lecture method. In a classroom setting one person presents the lesson while the pupils listen. This is certainly not a new method. Jesus used it in teaching His disciples. He would "lecture" on the principles of life and on the ways of God. Then His disciples were allowed to reflect on His teachings. In some instances at the close of the "class," they were allowed to ask questions.

On-the-job training is also one of the most common methods of teaching. Directions or instructions are given and then the work is done under the supervision of the instructor. Apprenticeship programs are probably the best example of on-the-job training. Most of us would recognize this method as the one our parents most often employed while training us.

Jesus used this method frequently. He told His disciples what He wanted done, the manner in which they should do it, and then, in essence, said, "Go and do it!" After they had completed the assignment, a debriefing session was held to evaluate the results.

Jesus employed different teaching methods at different times because He expected different responses on the part of His disciples. This is best illustrated by example. In Matthew 5:1, Jesus is said to have gone up a hill and addressed a crowd. Specifically, it states that He "sat down." This is significant because the officially recognized position of a teacher, when he taught, was sitting. This corresponds to

a classroom setting where a teacher walks into the room, assumes a position at the head of the class and begins to lecture. There can be no doubt on the part of the students that the class period is beginning. So there is no doubt in the mind of the crowd that Jesus intended to teach. What follows is perhaps Jesus' strongest lecture on moral values. Jesus expected a response from His hearers, but it was an inner response of attitude and character that would at some later time be reflected in their actions.

If the above setting parallels a classroom situation, then Jesus' sending His disciples out to do a specific task parallels on-the-job training. In Matthew 10:5ff., Jesus instructs His disciples on what they are to do and then sends them out to do it. He did this because He realized the value of firsthand experience.

In training His disciples, Jesus was especially sensitive to the danger of intellectualizing His teachings. The scribes and Pharisees had done this. They had taken the teachings of the Law and divorced them from day-to-day living. In Jesus' time the reli-

DISCIPLESHIP:

gious leaders taught that it was more important to study the Law than to practice it. It was believed that God honored the recitation of the Law in all of its details more highly than the actual observance of it.

Jesus reacted against this! This ought never to be! Although He recognized the value of classroom instruction, He never allowed it to be divorced from one's daily conduct. One's faith must never be just a matter of intellectual assent, but it must always be practiced in the daily affairs of life (see James 2:14-17). Jesus insisted that His disciples understand this. This is why, on specific occasions, He sent them out to put into practice what He had taught them. They learned their lessons well. In the Early Church, what marked the people as Christians was not what they taught on Sunday morning but how they lived during the week.

However, history shows that this was not the case for long. Formal catechism schools were established where one learned about Jesus. Instruction was given and, if one could give the right answers to the questions asked, he was accepted into the church and became a follower of Christ. Salvation became a matter of what one knew. It was not so much a case of living like Jesus but of knowing a certain set of facts about Him. As a result, one's faith was confined to the classroom without ever being applied to real life. (There were exceptions, but in general, this was the case.)

This is still an issue to be reckoned with today. We put more emphasis upon right responses in a membership class than we do on the conduct and character of the individual. In Sunday School class we teach intellectual knowledge but rarely do we give our pupils the opportunity to practice what they have been taught. It concerns me that on-the-job training is too infrequent within the church today. We see the results of this lack of training throughout the church. One result is that a vast majority of our church members have never led anyone to Christ. Another result is widespread spiritual immaturity within the membership. It can also be observed that we tend to confine our faith to the church. We come to church (i.e., to the classroom) to learn how God wants us to live but we rarely put into practice what we have learned. Someone has said that we are always preparing but never competing. To put it another way, we are content to be the church instead of doing what the church is supposed to do.

We denounce the scribes and Pharisees because they had distorted the teachings of God and hindered the people in their search for salvation. But let us be careful that we do not fall under the same judgment.

Jesus, if You came into our church today, what would You say to us? □

Book Brief



LET THE CHILDREN COME A Guidebook for Parents of Young Children



Elizabeth B. Jones, author

One of the country's leading authorities on Christian education made this statement: "There is a priesthood of parents, who are the channels of God's grace in the home."

Dr. E. Stanley Jones said: "Unless religion can be at home in the home, no amount of religion in the temple can save us." The truth is these quotations is startling.

In *Let the Children Come*, Elizabeth Jones discusses some of the problems of rearing children. "Problems," she says, "far greater than those of other years—and forces of evil bent on the destruction of the family."

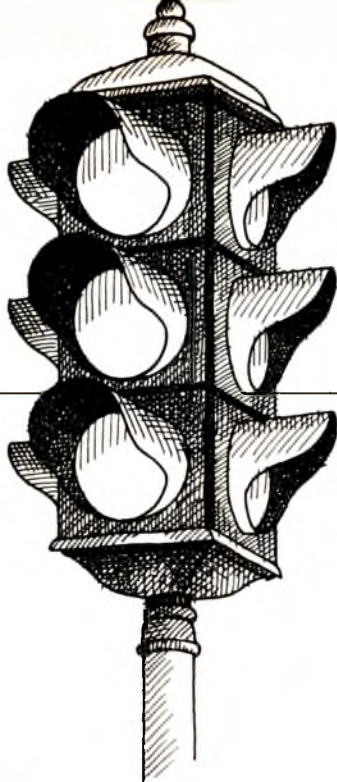
In the preface, author Jones describes her feelings about being asked to write on parenting: "I wondered what I could say that would be practical and helpful to young parents of today. Those whose children are grown tend to remember only the pleasant times of rearing a family." The problems "are forgotten as one looks back over years of living and growing together."

"No family is ideal—no parents are perfect . . . But the Christian family remains unique in God's plan. Because the family is instituted by God, we can count on Him to help us."

That's some of the spirit of this 112-page book. It is not theoretical or abstract; it is practical, based on established evidence, resulting from a lifelong familiarity with the Bible, a family heritage of practiced Christianity, and many years of activity in editorial and creative writing.

Some chapter titles are: "Tell Me About God," "Serve the Lord with Gladness," and "Leading Children to Christ." This book is ideal for gift giving, your own working library, or for the church library. It's a genuine guidebook for parents with young children.

Beacon Hill Press of Kansas City
To order, see page 25.



A LESSON FROM THE TRAFFIC LIGHTS



IT WAS ISAIAH WHO WROTE: "THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH." BUT WHAT DID THE PROPHET KNOW ABOUT TRAFFIC LIGHTS?

by NELSON MINK
Wenatchee, Washington

IT HAPPENED AGAIN TODAY. The traffic lights seemed to see me coming. They had it timed so that I would have to wait, as usual. There are two sets of lights between my house and downtown, and it does seem that almost every time I get down there they manage to make me stop. When I get through the first one, I can see what the other one is doing. I'm going to have to wait again.

But today, I began to try to think it through, and asked myself, "Are they for me or against me?" I came to the conclusion that the whole traffic system is working for me and that if I try real hard, I just might learn some valuable lessons from the yellow and the red, as well as the green.

The first lesson I learned is the need of working in harmony with other travelers. I was not the only person on the street today. Others might have had a much more important mission than mine. What I was doing was really not too important, not anything that could not have been done some other time. But the people who were crossing in front of me might have been on much more urgent missions.

The next lesson I learned was that traffic lights have my safety in mind. When it did change to the green, it was saying to all the other cars, "Wait now and let's get this line of cars through."

It reminds me of a mistake I made in traffic one day when I was in the Oakland-San Francisco area. I was trying to bypass San Francisco, but I got in the wrong lane and found myself at the tollbooth on that big six-mile bridge that leads from Oakland over to the Golden Gate city. At the booth I confessed to the attendant, "Man, I sure goofed. I wanted to go on to Alameda." He asked me to wait just a minute. Then he came back to the window, and said, "I'm going to stop all the lanes, both ways. Turn here, and make your way over to that lane and you'll be right." All traffic in those busy lanes stopped, and I made the quick turn—it took only about five seconds—and I was happily on my way.

The traffic lights also teach us the lesson of thinking of other people's problems and needs. I have to watch that I do not get too taken up with the things that just touch my life. I believe that the well-rounded Christian has learned to think much of others. Paul urged the Philippians, "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).

And then, finally, I believe that most of us need some lessons of patience and of waiting. The Bible has a lot to say about waiting, but we all seem to be in a hurry. Maybe we ought to turn off the television and the radio and everything else once in a while and just take time to wait on God in the silence. E. Stanley Jones said a good part of his life was a "listening post." In the Temple, the child Samuel was taught to say, "Speak, Lord; for thy servant heareth."

A young girl once said that the hardest thing she ever did was to be still for a whole hour, when they were getting ready to go on a trip. She was so noisy and nervous and restless that her father said, "Lucille, I'll give you a dollar if you'll just be real quiet and still for one whole hour." She said it sounded so easy, but to her it turned out to be a real chore.

A. B. Simpson says, in one of his poems, that if we could place our present burdens "in the light of Heaven tomorrow," it would be easy then for us to wait. "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). In that strength we can wait out our present difficulties. □

IN AN OLD COPY of the Methodist Minutes for 1791, there is a question Number 9: "Who have died this year?" is the inquiry. Then follows the name Wyatt Andrews, and these words: "As long as he could ride he traveled and while he had breath he praised God." What a testimony to a life of devoted service! Wyatt Andrews was a man who found gospel work a challenge to ride and rejoice.

If we are to exert an influence for Christ in our world we will need to keep marching and praising. The child of God must have a sense of progress and realize that the way of holiness is joyously forward. The apostles moved forward against the pagan society of their day and overcame it by the blood of the Lamb and the word of their testimony. The Reformers knew that there was no place for settling down or standing still in the great work to which God had called them, so they faced up to martyrdom with a song in their souls.

To be sure of our forward direction is essential. We can easily become like the passenger in a chartered plane who asked the pilot how the flight was coming. The pilot's reply was, "We are lost but we are making good time." We must never substitute mere activity for spiritual experience. We must be sure that our hearts have been cleansed and our forward direction has been established.

Pagan philosophers did not think of life as moving forward but rather as moving in cycles. They felt that the more life seemed to change, the more it was the same thing. Most of the Eastern religions were attempts either to endure the repetition of the turning wheel of life or to escape it entirely. The idea of trying to improve their world was foreign to their framework of thought.

Our Lord teaches us that life does not go in circles. We are called to move forward with God. We need to keep before us that future divine event toward which the whole creation moves. We are under orders to join that great procession of saints and martyrs who have blazed the trail before us. We must move out into



TRAVELING & PRAISING

by ROSS W. HAYSLIP

Tucson, Arizona

the sacred stream rather than to seek seclusion and refuge.

Join traveling and praising together and the fullness of spiritual life becomes ours. Traveling and praising is the way to a life of joy here and heaven hereafter. □

PEN POINTS

MISSION ACCOMPLISHED

"Segment 3" on NBC's evening news carried the story of an 18-year-old girl in Philadelphia dying of bone cancer.

The story introduced the girl and her family and looked on as they openly faced the prospect of their daughter's impending death. When questioned about any future life, the girl was heard to say, "I know I'm going someplace . . . I don't know where . . . I hope it's a good place."

At that point the camera froze the action. While the viewer watches the still picture of the girl in her hospital bed, the announcer speaks: "A few days after the interview her parents took her home, and she died."

Apparently she had made no spiritual preparation for her final home-going. I thought to myself, *That girl represents many others who live in spiritual doubt and who will die without hope—unless Christians do something.*

We sometimes fail to share the Good News because we think in terms too broad. We think that if we cannot win the world, we cannot do anything. So we don't.

But even Jesus didn't cast out the demons from every afflicted person, or heal everybody that was sick, or forgive the sins of all the people in His world. Yet He reported to His Father, "I have finished the work which thou gavest me to do" (John 17:4).

Most of us will not win thousands to Christ in our lifetime. But God has given each of us a sphere of influence in which to work for Him, and we can finish that work.

God will not hold us accountable for people we don't know in other towns, counties, and states. But He will want to know if we were faithful witnesses to our families, our friends, our neighbors, our co-workers, our school-mates.

We can finish the work God has given us, and no one in our sphere of influence need ever say, "I know I'm going someplace . . . I don't know where . . . I hope it's a good place." □

—MERRILL WILLIAMS

Texarkana, Texas



SAILORS, UPPER ROOMS, and GENERAL ASSEMBLIES

THE FRUSTRATED CAPTAIN of the sturdy old ship found himself in a comfortable port. Long battles with the wind and the sea had wearied him. Another voyage seemed a very heavy burden so he found himself wishing for an easier life. He felt financial pressure from his passengers and the crew to put out to sea again. Sometimes he even dreamed of the feel of the salty air on his chin. The burden of a good memory made him recall the distant ports with their excellent shops and their friendly people. But the sea seemed so hostile that it blunted his sense of urgency.

So while he talked of the adventures of his sailing career, he continually delayed putting out to sea with what he considered lofty, legitimate reasons. In his heart he knew he had settled for lesser concerns. He fooled himself into believing that preparation was achievement. He actually convinced himself that supervision in port was really sailing. Attention was given to painting the bow and polishing the brass fixtures. He ordered that the torn flag be replaced. The crew was assigned to rearranging the deck chairs and he requested the port authorities to lease him a larger dock for his vessel. Late at night he promised himself that he would sail again as soon as he could find a more experienced crew, more adventurous passengers, or a wealthy patron.

The Church is like that.

It is much easier for the church to talk about boating than it is to sail. Since preparation for the task requires activity, we confuse action with achievement. To tinker with the structure or even to give organizational flow charts major surgery requires enormous amounts of personnel, time, and money. It is easy to fall into a trap of believing that larger docks, new deck chairs, and higher income are the real stuff of ministry.

But when does the Zion Gospel ship sail?

Could it be that our present situation of plateaued impact on our world is God's call forward to the

basics of our faith? Or is it a call back? Could it be that God is trying to say that I will have no other

gods before Me, including the ecclesiastical trivia which we mistakenly believe to be the true gospel? Is He calling us to prayer, self-denial, and servanthood? Is He reminding us that organization, facilities, and finance are only channels through which He expects us to change lives and to salt the earth?

Our opportunities have never been larger and the demands have never been more costly.

Can we really achieve what God wants from us without the whole church—everyone, everywhere—finding an upper room for a quiet reflection on who we are, on what our task is, and for a fresh infilling of purity and power as our enabling strength? That first Upper Room was a long time ago, but their prevailing prayer, which healed fractured human relationships, produced unity of purpose and made total commitment to servanthood a normal part of the Christian life, is needed again.

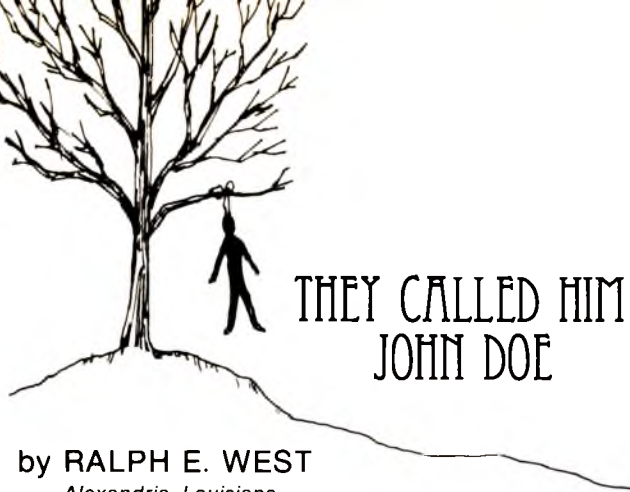
Maybe Kansas City in June of 1980 should be the place and the time for a 20th-century upper room. Maybe confession, desperation, humility, sacrifice, honesty, integrity, love made perfect, and self-crucifixion are needed now more than ever.

What an upper room it could be—30,000 sanctified Christians recharged by the basic demands of the New Testament! Does the ancient promise still prevail—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14)?

Who can accurately assess what would result from a General Assembly that was empowered from an upper room? □

by NEIL B. WISEMAN
Pompano Beach, Florida

THEY called him John Doe because they didn't know anything else to call him. He was only 17 years old. They found him hanging by a bed sheet from a persimmon tree in the deserted and darkened woods of a southern Louisiana parish on St. Valentine's Day.



by RALPH E. WEST
Alexandria, Louisiana

He left a message to his parents and to whomever might find him. It was sealed in a jar lying against the trunk of a tree. It read, "Let me be. Let it be as if I wasn't ever here. Simply cremate me as John Doe. Mom and Dad . . . it is best if I cease to live . . . I never did develop into a real person and I cannot tolerate the false and empty existence I have created. I refused to express my emotions or deal with people on a social basis. I refused to accept . . . that I needed social ties. I built no ties to family or friends. There was nothing of lasting worth and value. I led a detached existence . . . I was a parody of a person. I didn't tell jokes . . . I was a joke. I am no longer interested in the world and know that it is not interested in me. This is the only way I know to attain harmony." And with that, "John Doe" put the note in a jar, climbed the persimmon tree in his stocking feet, and hung himself with a bed sheet.

It was on a day when millions of sweethearts the world over were whispering to each other, "I love you." School children would say it to their teachers and repeat it to one another. Husbands would buy fancy cards that would say in some special way, on this special day, "I love you."

But no one told "John Doe" they loved him.

His family was never found. His name was never known. Four months later a funeral home attendant said a few words over him and they buried "John Doe" in a pauper's grave, as lonely in death as he had been in life.

He died without knowing! He died without knowing there was Someone

who loved him, Someone who cared that he was hurting, Someone who understood his loneliness. He died without knowing that Jesus Christ could bring peace to his troubled mind, quiet to his restless spirit, and make life worth living.

I clipped his picture, drawn by the police artist, from the paper and put it in my Bible. I wanted to be reminded that there are a lot of "John Does" in my world. They, too, are full of frustrations, doubts, and loneliness. They do not love themselves and imagine that no one else loves them. Somehow we must get the Good News to them. God loves them! We love them! We want them! We need them!

We must tell them the Good News . . . they do not have to die to find peace. Christ died in our place and left His peace with us. And now He lives and wants to live in and through us!

Did you see "John Doe" today? Maybe he sacked your groceries at the supermarket, or filled your car with gas. Could he have been in your Sunday School class? Did he visit your church? Maybe he lives at your house! □

MOVING



Rohn Engh

*A new start, Lord—
I'm afraid . . .
All the old friendships
built carefully over
the years
are gone now—
only new faces
that eye me strangely
as though they know*

*I'm out of place
but don't know what
to do to make me
feel at home . . .
Will they ever
love me, Lord?*

—DEBBIE KENDRICK
Kansas City, Missouri

the editor's STANDPOINT

GENERAL ASSEMBLY LOGISTICS

Our General Assembly is just around the corner. As thousands converge on Kansas City for this momentous event, they will experience a high level of blessing, inspiration, and fellowship, but few of us realize how much time and work goes into the planning and execution of the General Assembly. Dr. B. Edgar Johnson has highlighted the logistics for us. Here is his information:

3,000 delegates to International Conventions and General Assembly from everywhere.

40,000-plus conventioners in one place, greeting, laughing, worshipping, working, visiting, planning, buying, eating, walking, running, sitting—and much more.

Seven major services with aggregate attendance of over 200,000.

90 major pre-Assembly plannings by a score of committees.

301 calendared meetings in 8 days of auxiliary conventions and Assembly in 69 large or small meeting rooms.

50 meal functions with from a few dozen to 1,500 in attendance.

55,000 square feet of exhibits.

More than 50 tons of goods, plus 5 vans and truck of equipment at the dock 9:00 a.m., Tuesday, and in place by Wednesday night.

50,000 sets of Communion elements prepared to be served by nearly 1,000 trained elders.

36,000 chairs set for the pleasure of Assembly throngs.

30 dedicated “communicators” and technicians doing 22 hours of programs and services.

Hundreds of inspiring musicians blessing thousands with their praise.

3,000 pages of manuscript for 6 Journals and books including a new *Manual*.

Uncounted hours of planning, praying, traveling, setting up, and taking down for a “Family Homecoming” from all over the world, and then back to routine tasks—but changed!

Wow! Those who labor so hard to make all this possible certainly deserve our prayers and thanks. General Assembly is a tremendous project!

CONSCIENCE AT PEACE

The Lunn Log is a book of quotations compiled by the M. Lunn family. Gathered from many sources on a variety of subjects, these quotations were published back in 1974. I was browsing through them one day and this one held my attention:

“Five ways in which Christ makes life worthwhile:

1. A conscience you can live with
2. A creed you can live by
3. A cause you can live for
4. A company you can live in
5. A consummation you can live toward.”

The first of these “five ways” evoked a strong response of praise. How good it is to have a conscience you can live with!

Conscience is a stubborn thing. You can argue with it, deny it, ignore it, sear it, bludgeon it, but you can't get it to bargain with you. Conscience will never consent to what is perceived as wrong. To do wrong is always to go against conscience. Conscience is a moral umpire who is not subject to bribes, who will never throw the game.

Therefore, when one acts contrary to conscience, conscience becomes impossible to live with. It becomes a persistent accuser, a Johnny-one-note whose note is always “guilty.” To drown the voice of conscience, men often plunge deeper and deeper into sin. Booze, drugs, or sex become obsessions. They do not satisfy, but they are pathetic efforts to humiliate defiance at one's conscience.

Or a person may plunge into his work—or play—until it is time-consuming and self-consuming to the point of destruction. They do it, not because the work or play is fulfilling, but as a desperate effort to distract themselves from the shaming voice within.

Liberation can be found only through forgiveness. When Jesus says, “Your sins are forgiven,” the accuser's voice is stilled. We haven't proven conscience wrong; we have found the only answer to the guilt it shrieks. As we go on to live for this forgiving Christ, we discover to our joy a conscience we can live with. Peace with one's conscience, not by killing it but by receiving forgiveness, is a priceless boon.

preaching can become an end in itself. When it does, the preacher becomes a man who loves preaching but does not love the God who called him to preach or the people to whom he preaches. The pulpit becomes a stage and the sermon an ego trip.

MEANS, ENDS, AND IDOLS

John Peterson, in his autobiography *The Miracle Does On*, says, "My professors at the conservatory wanted me to give myself to music. I wanted to give myself to God." He knew that music, as an end in itself, would not satisfy. It had to be a means to glorify God and serve the gospel.

Anything that becomes an end in itself is not only unsatisfying, it is destructive, for it becomes an idol and makes one's career idolatrous.

Preaching can become an end in itself. When it does, the preacher becomes a man who loves preaching but does not love the God who called him to preach or the people to whom he preaches. The pulpit becomes a stage and the sermon an ego trip. Worshipers are reduced to spectators at an exhibition of talent, not eternity-bound people under the judgment and grace of God's Word.

Doing good can become an end in itself. A person can practice philanthropy, not as a steward of God's blessings, or out of concern for the needy, but to flatter his own "image" as a benefactor of others. Paul

makes it clear, in 1 Corinthians 13, that a man can give all his goods to feed the poor, and even suffer martyrdom for his cause, without love for God and people. In that case, his sacrifices are "nothing."

There is no activity and no service that cannot become idolatrous. And there is but one thing that can prevent this from happening—love! To love God with all our hearts, and to love our neighbors as ourselves, is the only way to keep what we do and what we have from becoming ends in themselves.

Christians are told to "do all to the glory of God." Of his career, and of the adaptation of himself to different people in order to win them for Christ, Paul said, "And this I do for the gospel's sake." One's ultimate motive must lie outside of and beyond oneself, or the work becomes an evil intrusion of self into the place of God.

Only God's glory can be our legitimate, ultimate end. All else is a means to that end, or it becomes idolatrous, and therefore it is unsatisfying and destructive. □

TRIALS AND TRIUMPHS

I have a friend in England with whom I correspond. Her name is Clare Pike, and she lives in Luton, Bedfordshire.

She has been through the fires of adversity, especially in the past few years, but she perseveres in faith. With her permission, I wanted to share with you the trials through which the Lord has brought her. Her experience is a reminder that God's grace enables us to triumph over all our troubles.

Mrs. Pike's husband was sick and disabled. She devoted her life to caring for him until his death a few months ago.

Before her husband's death, her youngest son committed suicide at the age of 21, driven to despair by a disastrous marriage.

Her daughter, mother of three small children, was stricken with multiple sclerosis two years ago. The daughter's husband, unwilling to be married to an invalid, deserted the family and came to the United States with a girl friend.

Mrs. Pike has another son, but seldom gets to see him because of the distance between their homes.

When her husband died, my friend became "totally lost and desolate." Her time had been absorbed with caring for him, so she developed few other interests. His illness had forced them to move from a home "bordering on woodland" with "birds and squirrels" to a "wee flat in town," a hard change for one who loved the trees, fields, and animals.

Two things have sustained her, her Lord and her church. She was converted during her teens under the ministry of Albert Lown. He and three other young men were "trekking" the country in evangelistic campaigns. Lown remained at Luton to pastor the church.

Clare Pike shared these things with me, not out of self-pity, but in testimony to the sustaining grace of God. She writes, "God is so gracious to me. I cannot begin to imagine life without Him."

Many others can bear similar witness. God, for reasons beyond our comprehension, leads some of His children through deep waters and fiery trials. But always He is with them, and causes them to triumph as they cling to Him in faith. □

COMMENCEMENT OR CONCLUSION?

by BILL VERMILYA
Alta Loma, California

EDUCATION, to be effective, has no conclusion. When a person ceases to learn, death is imminent. To live is to learn! When one phase of education is completed, another begins. If knowledge means anything, it means responsibility. To learn without sharing is to stagnate and become critical. To become critical is to wallow in self-pity. Self-pity encourages the need to rationalize the unwillingness to learn. Perhaps this is directly related to fear: fear of failure, fear of discovery, fear of responsibility. Whatever interferes with learning leads to circular thinking which in turn is self-defeating.

The significance of completion is commencement. Misapplied, misdirected, or misinterpreted, commencement becomes conclusion. No one learns all there is to know about a given subject. In the words of D. E. Haller, my high school chemistry teacher, "An educated man is one who knows enough to know how little he knows." Similarly, I remember hearing my father frequently philosophize, "I wish I understood all I know about this."

By the time a person learns all there is to know about a given subject, its importance diminishes and the whole field of study invites obsolescence. To say that a person has concluded a course of study, with the idea that one is through, is to say **THAT PERSON IS THROUGH!** All that is necessary, at that point, is to make arrangements for the interment.

Philosophers have critiqued this thought with such comments as, "the essence of man is his existence" (Sartre), and "I think therefore I exist" (Descartes). St. Paul expresses it by exhorting Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Apparently, some in our day are content to concern themselves with the first part of that injunction, "study to shew thyself . . ."

The Christian philosophy is enriched with the scriptural messages which recognize the need for continued growth both in knowledge and in spirit. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). In fact, the whole concept of the new birth gives character and understanding to the definition of knowledge and learning. The semantical inference is commencement rather than conclusion.

St. Paul, in writing to the Corinthian church, declares that becoming a Christian is a new life, akin to beginning again: "If any one be in Christ, there is a new creation [beginning]; the old things have passed away, behold all things are become new" (John Wesley's *Notes upon the New Testament*, 2 Corinthians 5:17). He continues the idea in his letter to the church at Philippi by clarifying his goals: "That I may know him . . . not as though I had already attained [finished] . . . but I follow after [continue] . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:10-14). Here the thought is that of continued effort, not completion.

Again, in his letter to the Colossians, he speaks of the desirability of "increasing in the knowledge of God" (Colossians 1:10). Finally, Jesus himself declares, ". . . he that endureth [continueth] to the end shall be saved" (Matthew 10:22).

From this, we may conclude that the divine imperative is: once begun—continue! "He which hath begun a good work in you will perform [continue] it until the day of Jesus Christ" (Philippians 1:6). Every born-again believer can now sing, in the words of G. T. Speer, who knew so well the value of a committed life, "I just began to live . . ." □





"If we reach the cities
we will reach the nation.
If we fail in the cities, they become
a cesspool that will infect
the entire nation."

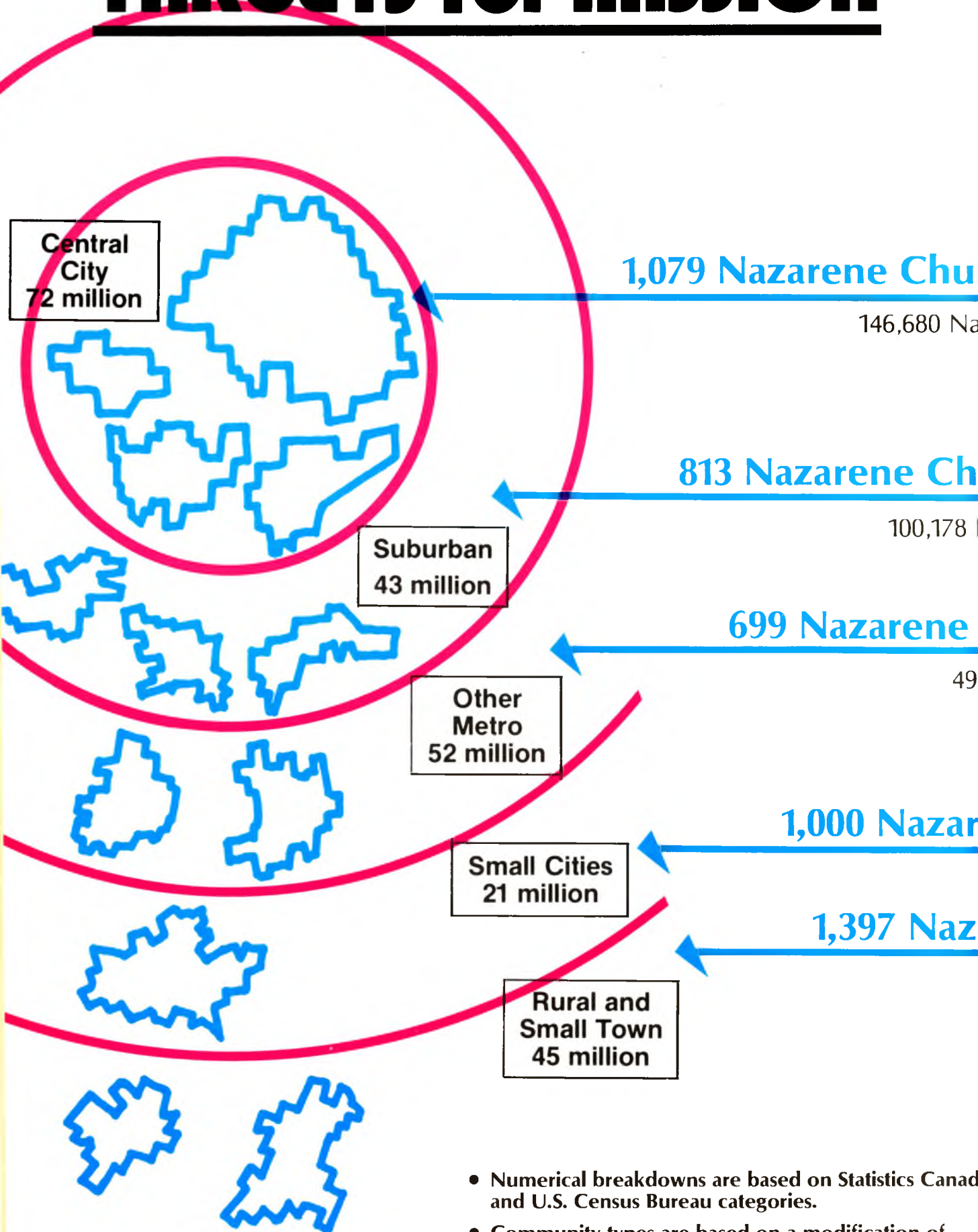
—D. L. Moody

MOBILIZE
for
MISSION

in the CITY



TARGETS for MISSION



BEGIN NOW TO TARGET YOUR MISSION THRUST...

The LOCAL CHURCH is the primary agency for MISSION IN THE CITY. Your local church board or mission study committee will find the following typology helpful in identifying your mission field in the city for entry during 1980.

CENTRAL CITIES

1. **Midtown**—Business district, banks, office buildings, highrise condos
2. **Inner City**—Rundown housing, social problems, poverty, high crime incidence
3. **Inner Urban**—Transitional, single family units, mixed racial patterns, neighborhood businesses
4. **Outer Urban**—Middle to upper class, single family units, little or no commercial

SUBURBAN

5. **City Suburb**—Residential community, upper income, prestige address
6. **Metro Suburb**—Development community, shopping centers, entertainment areas, varied housing mix
7. **Fringe Suburb**—Middle to upper class, strict zoning, executive communities

OTHER METRO

8. **Fringe Village**—Once an independent community, is now related to a larger metro complex with a shift from agricultural to urban orientation
9. **Fringe Settlement**—Once isolated open country dwellings or small rural village is now being developed as a residential settlement adjacent to a metro complex but without consistent planning

SMALL CITIES

10. **Independent Cities**—Under 50,000 population not associated with a larger metro area

RURAL AND SMALL TOWN

11. **Small Towns**—Under 5,000 not associated with a standard metropolitan statistical area
12. **Open Country**—Not incorporated

- Nazarene statistics from 1978 only.
- Breakdowns available for Canada and U.S.A.

THE TALE OF TWO CITIES

By R. Franklin Cook

Drive into the city. Walk the streets. See it. Touch it. Feel it.
Dualism—contradiction—paradox. It is everywhere.

Urban decay and city dirt —

Urban renewal and gleaming new buildings

The poor in highrise housing projects —

The rich in highrise condominiums

The flight of Whites to whom the city became a lost cause —

The influx of new arrivals to whom the city is a scintillating new hope

The despair of the downtrodden —

The cunning, cleverness, and power of the corporation headquarters

The abandonment of the city by the church —

The presence of urban church pioneers who slug it out, sometimes
forgotten and ignored and unsupported

Blatant sin — advertised in flashing lights — designed to satisfy men's earthly
desires —

The loneliness and alienation of people whose yearnings are unfulfilled and
whose souls are lost to the heavenly vision

Have you walked the streets of the city? To hear her cry and taste her
opportunity?

A cry for holiness evangelism, which brings wholeness to broken minds,
broken bodies, broken families, broken dreams, and broken spirits

An opportunity for you, as a Nazarene, to be involved in the primary place
of mission in the 1980s.



IN THE NEWS

PEOPLE AND PLACES

Stephanie Eatmon, a member of the Blytheville, Ark. First Church and daughter of Mr. and Mrs. Steven Eatmon, has been selected to perform with a national performing organization known as All-Student Groups, U.S.A.



Stephanie, who has been alto saxophonist and a member of the Flag Corps with the Blytheville High School Band, was also a member of the All State Choir in her junior year. She is a member of the National Honor Society and will join other student musicians chosen from applicants representing all 50 states when All-Student Groups, U.S.A., begins its 1980 European tour this summer.

All-Student Groups, U.S.A., which is a part of the Music Education Studies Program of Shenandoah College and Conservatory of Music, offers its participants the opportunity to receive college-level credits. Stephanie will receive this credit and is enrolled at Bethany Nazarene College for the fall semester. □

G. C. Walker, Jr., member of the Temple, Tex., First Church, has been reelected for his second term as president of the American Beekeeping Federation at the national convention which was held in Dearborn, Mich., last month. Mr. Walker has been a commercial beekeeper for the past 40 years and is the immediate past president of the Texas Beekeeping Association.



The Rogers, Tex., resident serves on the Home Mission Board for the San Antonio District, in addition to serving as trustee on the Academy Independent School District, First Church of the Nazarene of Temple, Tex., and Bethany Nazarene College. □

After nearly 37 years as a pastor, **Rev. M. R. Korody** of Kansas City Summit View Church has requested

retirement status. May 11 was his last Sunday at the church where he has served the last 5½ years.

While serving in Sayre, Okla., the Board of General Superintendents appointed Rev. Korody to open the coastal work in Anchorage, Alaska, where they pastored nearly 15 years. Other pastorates include Girard, Kans., La Mirada, Calif., and Chicago Austin (Oak Park).

In July, Pastor Korody will assume a staff position at the Kansas City Nall Avenue Church to serve as an associate in pastoral care. □

Judy Chesnut, assistant professor of Spanish at Mount Vernon Nazarene College, has been named one of three recipients of the E. Margaret Boyd Overseas Scholarship awarded every other year in the state of Ohio by the Delta Kappa Gamma Society International. The scholarship, worth \$1,500, will enable Professor Chesnut to spend the summer months studying the Spanish-American culture in Peru, South America.



Professor Chesnut will study under California State University in three areas: The Civilization and Culture of Hispanic America, Linguistics, and Latin American Literature. Each of the classes will combine lecture seminars with field experience, including visits to tribal villages along the Amazon River, to Machu Picchu—the famous Inca ruins; El Misti—a gigantic volcano in the Andes Mountains; and other sites. Professor Chesnut will also spend four and a half weeks with a Peruvian family. □

Tamra Fields, daughter of Mr. and Mrs. J. Frank Fields, has been accepted as a member of the Mid-America Concert Band and Choir. The 200-member group is touring England, Germany, France and Switzerland in June.



Tamra is a member of the Lawrence, Kans., First Church and a junior at Lawrence High School. She plays the xylophone in the marching and concert bands. She also plays

string bass in the high school orchestra and sings alto in the choir.

The band invitation comes from Dr. Don Corbett and the choir invitation from Mr. Vernon Nicholson, both professors at Wichita State University, Wichita, Kans.

Tamra's outstanding character was recently noted in an account of her finding a purse containing money and jewelry valued at \$12,000. She turned it over to the sheriff's office, who located the owner. □

C. Leonard Newbert, pastor of New Bedford, Mass., First Church, has been named chaplain of the Seamen's Bethel in that city. The Bethel was established in 1832 as a chapel for whalemens and was publicized widely in Herman Melville's novel, *Moby Dick*. Newbert is the 10th chaplain to serve the Bethel, where services are conducted one Sunday a month, and a variety of ministries is offered.



Rev. Newbert is a Naval Reserve chaplain with rank of Commander and 22 years of service.

A graduate of Pasadena College and Nazarene Theological Seminary, Newbert has pastored the New Bedford First Church since 1973. □



Dr. James Dobson was invited to participate in the White House Conference on the Family Forum, held April 11-12. He served on a panel with other researchers in the field of Child Development and Family Life, including Dr. Urie Bronfenbrenner from Cornell University. Dr. Dobson was then invited to the White House to meet with government officials and other Christian professionals.



Leo R. Cox of the Elgin Church of the Nazarene was named Sunday School Superintendent of the Year by the Chicagoland Tri-state Sunday School Association at its 41st annual convention. Mr. Cox (l.) received the award from Clifford Raad, convention director. The Elgin church is on the Chicago Central District. Rev. William Cole is the pastor.

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Supplemental Group Term Life Insurance program. For some the reduction will be as much as 25 percent. The number of units of personal and dependent insurance that may be purchased along with the cost for each unit will continue to be based upon the age of the participant.

For all district-licensed and ordained ministers, there will be a new open enrollment October 1, 1980. Ministers under age 55 who have never been declined coverage under the ministers' plan, may enroll for or increase their coverage up to \$50,000 without submitting the customary health statement. Additional dependent units are also available under the reopening period; however, the total number of dependent units purchased may not exceed the total number of personal units. (The simple health statement *will* be required for any coverage applied for over \$50,000 up to the new maximum of \$100,000.)

Further details for enrolling or increasing the present coverage may be secured by writing the Department of Pensions or visiting the General Assembly exhibit booth sponsored by the Department of Pensions. □

NPH TOURS

The spring and summer influx of visitors has started at Nazarene Publishing House, getting the guides in condition for General Assembly tours and an open house scheduled for the fall. As always, the doors are wide open to tour parties of any size. For your convenience, call ahead to schedule a guide for group tours. M. A. (Bud) Lunn and the Publishing House staff invite you to stop by if your summer plans include Kansas City. □

SUPPLEMENTAL LIFE INSURANCE PROGRAM IMPROVED

Dean Wessels, executive director of the Department of Pensions, announced that recent negotiations with the insurance carrier have resulted in several improvements in the group Term Life Insurance program for ministers and lay church employees.

Effective October 1, 1980, the maximum coverage available will increase from \$50,000 to \$100,000. Units may still be purchased in amounts of \$5,000 coverage.

The maximum dependent coverage, which has been limited to \$5,000, will be increased to allow a maximum of \$10,000 of protection on the spouse. Included in this dependent coverage, at no additional cost, is up to \$5,000 protection on each dependent child.

Also secured in the recent negotiations has been a *reduction* of premium for many participants in the



Rev. and Mrs. Tom Hunter, pastors of the Grand Rapids, Minn., church, toured the Publishing House with the Minnesota District Teen Quiz Team. The team was headed for Mid-America Nazarene College to compete in the regional quizzing contests.



Professor Steve Gunter (r.) and seven prospective seminarians from Bethany Nazarene College visited Kansas City, not only to secure data on the seminary, but also to gain a better perspective on the total ministry of the church. The photographer snapped a picture as they toured the Publishing House.

LONELY PEOPLE FIND FRIENDS

This is the story of a family longing and praying to find people who would love them.

Carey and Nancy left Orange County in 1979 to find a new home for their growing family. Their second son would soon be born. Since Nancy's brother lived in Bakersfield, Calif., they bought a home there and Carey found a job at a local hospital.

It was a new community for them and her brother lived on the other side of the city. The coming of the second child left Nancy nearly helpless to adjust to the new situation. She had worked in their previous location and she missed the activity and contact of her job. She walked the streets, praying for God to give her new friends. Her loneliness led to depression. Her physician referred her to a family counselor who, among other things, kept talking about their attending a church.

About this time they received an announcement of Dr. James Dobson's series "Focus on the Family." She went with her two children to day classes, and he at night. They found the courses to be helpful, and began to feel hope. Soon they discovered that Dr. Dobson would be featured in a television prime-time special, "Family: Handle with Care." Nancy was interested in the book offered: *What Wives Wish Their Husbands Knew About Women*, so she phoned to order it. Not long afterward, she was called by a Church of the Nazarene some distance from them, which she presumed would send the book, but it did not come. So she called the Olive Knolls Church of the Nazarene near

them. The pastor, Rev. Bert Rhodes, visited her and brought the book. Interestingly, it was the only name he had received from the broadcast.

He found Nancy frustrated and wishing for friends. Carey and Nancy decided to go to church and attended Olive Knolls because it was near. They found the people friendly, the services warm and moving, and the pastor understanding.

Soon they became regular in their attendance; they enrolled in a marriage enrichment retreat sponsored by the district and led by Norman Shoemaker of the staff of the Department of Youth Ministries. It was here that Nancy, in conversation with others and alone in a nature walk, felt that it was time for her to turn her life

over to Jesus Christ. She confided her decision to the group. They prayed with her, and Nancy received Christ as her Savior. Carey joined her in his own personal decision. Peace flooded their hearts as they began a new life together in the family of God.

The pattern of their conversion and entrance into the life of the church did not follow exactly the plan of Nazarene television ministry. It was more the result of these lonely people seeking friends than the church seeking them, except that the paths of the seeking friendless and the program to reach men for Christ and the church by television did cross in Bakersfield.

This story suggests both the reality of a lonely world and the rightness of the 20/20 VISION program of joining hands with local churches to offer Jesus: the Friend of sinners. □

—NCN


ANN KIEMEL ELECTED A TRUSTEE OF ASBURY THEOLOGICAL SEMINARY

Ann Kiemel was one of six new members elected to the Asbury Theological Seminary Board.

Miss Kiemel is a widely known Christian author and lecturer. Her books, *I'M OUT TO CHANGE MY WORLD*, and *I LOVE THE WORD IMPOSSIBLE*, are inspirational best sellers and testify of her strong faith in God.

Coming from a Nazarene heritage, she was for five years dean of women at Eastern Nazarene College. Since 1967 Miss Kiemel has devoted full time to writing, lecturing, and neighborhood fellowship projects. □

—The Asbury Theological Seminary Herald



Book Briefs

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DEPARTMENT OF STEWARDSHIP LISTS TOP CHURCHES IN GENERAL BUDGET AND MISSION SPECIALS GIVING

The Stewardship Department wishes to acknowledge outstanding giving on General Budget and Mission Specials by the following churches for the year 1978-79. The first list is for the largest dollar amount given to General Budget and Mission

Specials. The second list gives the highest percentage given to General Budget and Mission Specials based on total raised for all purposes. These churches are commended for their accomplishments.

CHURCHES GIVING LARGEST DOLLAR AMOUNTS FOR GENERAL BUDGET AND MISSION SPECIALS

(\$250,000 & over) raised for all purposes

Church	General Budget & Mission Specials Total
1. Salem, Ore., First	\$138,591
2. Pasadena, Calif., First	135,470
3. Bethany, Okla., First	102,281
4. Denver First	96,124
5. Olathe, Kans., College	77,274
6. Nampa, Ida., First	73,924
7. Oskaloosa, Ia.	71,303
8. Long Beach, Calif., First	66,031
9. Nashville First	56,910
10. Indianapolis First	52,624

(\$150,000-\$249,999) raised for all purposes

1. Chattanooga, Tenn., First	\$49,597
2. Sacramento, Calif., First	42,254
3. North Bend, Ore., Bay Area	39,574
4. Puyallup, Wash.	36,010
5. Anderson, Ind., First	33,527
6. Concord, Calif.	32,717
7. Atlanta First	32,391
8. St. Louis Ferguson	32,098
9. Oklahoma City Western Oaks	28,936
10. Marion, Ohio, First	27,378

(\$80,000-\$149,999) raised for all purposes

1. Lexington, Ky., Lafayette	\$25,877
2. Anchorage, Alaska, First	25,248
3. Saginaw, Mich., First	24,098
4. Sacramento, Calif., North	20,909
5. McMinnville, Ore.	20,829
6. Jasper, Ala., First	19,954
7. Ottawa, Ill., First	19,400
8. Pomona, Calif., First	19,231
9. Newton, Kans.	18,232
10. Centralia, Wash.	17,733

(\$40,000-\$79,999) raised for all purposes

1. Henderson, Ky.	\$30,316
2. Middletown, Ohio	13,432
3. Harris Chapel, Ind.	13,091
4. Havana, Ill.	11,755

Church

5. Melrose, Mass.	11,430
6. Highway, Mo.	11,092
7. Bethel, Kans.	10,726
8. West Columbia, S.C., Central	10,505
9. Greenville, Tex., First	10,319
10. Durant, Okla.	10,289

(\$20,000-\$39,999) raised for all purposes

1. Ashley-Hudson, Ind.	\$6,336
2. Erin, Tenn.	6,328
3. Kalamazoo, Mich., Southside	6,307
4. Many, La.	6,225
5. Prince Albert, Saskatchewan	6,085
6. Indianapolis South Irvington	6,064
7. Reading, Mich.	5,964
8. Yuma, Colo.	5,927
9. Stockton, Calif., Fremont	5,816
10. Palouse, Wash.	5,771

(\$10,000-\$19,999) raised for all purposes

1. Hamilton, Ohio, Williamsdale	\$4,282
2. Houston Denver	3,903
3. Birmingham, Ala., Tarrant	3,264
4. Benton, Ky.	3,105
5. Lexington, Ky., Gethsemane	3,049
6. Harbert, Mich.	3,009
7. Mount Carmel, Ill.	2,967
8. Madison, Fla., Barbara Memorial	2,901
9. Beulah, S.D.	2,894
10. Mandan, N.D.	2,782

(under \$10,000) raised for all purposes

1. Peniel, Colo.	\$1,762
2. Cora, Okla.	1,701
3. Holly Grove, La.	1,669
4. East Ely, Nev.	1,655
5. Miami, Fla., Calvary	1,566
6. Mount Enterprise, Tex.	1,557
7. Feversham, Ontario	1,520
8. Booneville, Ark.	1,378
9. Sheridan, Ind., Long Memorial	1,362
10. Curtis, Neb.	1,346

CHURCHES GIVING HIGHEST PERCENTAGE FOR GENERAL BUDGET AND MISSION SPECIALS

(\$250,000 & over) raised for all purposes

Church	Percentage	Dollar Total Given
1. Salem, Ore., First	18.0	\$138,591
2. Oskaloosa, Ia.	18.0	71,303
3. Long Beach, Calif., First	15.0	66,031
4. Eugene, Ore., First	15.0	49,312
5. Indianapolis First	14.0	52,624
6. Flint, Mich., Central	12.0	51,876
7. Roseburg, Ore.	12.0	44,315
8. Kankakee, Ill., College	11.0	48,324
9. Chicago First	11.0	34,950
10. Denver Lakewood	11.0	33,919

(\$150,000-\$249,999) raised for all purposes

1. Chattanooga, Tenn., First	27.0	\$49,597
2. North Bend, Ore., Bay Area	24.0	39,574
3. Des Moines Eastside	23.0	36,105
4. St. Louis Ferguson	21.0	32,098
5. Sacramento, Calif., First	19.0	42,254
6. Anderson, Ind., First	18.0	33,527
7. Concord, Calif.	16.0	33,717
8. Puyallup, Wash.	15.0	36,010
9. Atlanta First	14.0	32,391
10. Garden City, Kans.	14.0	21,772

(\$80,000-\$149,999) raised for all purposes

1. Saginaw, Mich., First	27.0	\$24,098
2. Lexington, Ky., Lafayette	19.0	25,877
3. Fort Lauderdale, Fla., First	19.0	16,674
4. Anchorage, Alaska, First	18.0	25,248
5. Sublette, Kans.	17.0	18,337
6. McMinnville, Ore.	16.0	20,829
7. Pomona, Calif., First	16.0	19,231
8. Connell, Wash.	16.0	16,246
9. Emporia, Kans.	16.0	14,249
10. Gallatin, Tenn.	16.0	12,930

(\$40,000-\$79,999) raised for all purposes

1. Henderson, Ky.	44.0	\$30,316
2. Harris Chapel, Ind.	20.0	13,091
3. Melrose, Mass.	20.0	11,430
4. Bethel, Kans.	19.0	10,726

Church	Percentage	Dollar Total Given
5. Havana, Ill.	17.0	11,755
6. West Columbia, S.C., Central	17.0	10,505
7. Punta Gorda, Fla.	17.0	9,156
8. Ridgeway, Mich.	17.0	8,389
9. Baltimore Dundalk	17.0	7,890
10. Chestertown, Md.	17.0	7,087

(\$20,000-\$39,999) raised for all purposes

1. Yuma, Colo.	19.0	\$5,927
2. Palouse, Wash.	19.0	5,571
3. Hazelwood, N.C.	18.0	5,770
4. Shippensburg, Pa.	18.0	5,440
5. Manchester, Tenn.	18.0	5,211
6. Dayton, Ohio, Daytonview	18.0	5,222
7. Tahoe, Calif., North	18.0	4,546
8. Ashley-Hudson, Ind.	17.0	6,336
9. Many, La.	17.0	6,225
10. Corapolis, Pa.	17.0	5,631

(\$10,000-\$19,999) raised for all purposes

1. Houston Denver	31.0	\$3,903
2. Madison, Fla., Barbara Memorial	28.0	2,901
3. Hamilton, Ohio, Williamsdale	26.0	4,282
4. Lexington, Ky., Gethsemane	24.0	3,049
5. Beulah, S.D.	22.0	2,894
6. Yakima, Wash., Trinity	21.0	2,563
7. Nampa, Ida., Iglesia del Nazareno	20.0	2,479
8. Harbert, Mich.	17.0	3,009
9. Viborg, S.D.	17.0	1,981
10. New Kensington, Pa.	17.0	1,860

(under \$10,000) raised for all purposes

1. Magnolia, Ark.	100.0	\$ 25
2. Mount Albert, Ontario	46.0	185
3. Palmer, Tenn.	46.0	85
4. Turlock, Calif.	40.0	1,007
5. Palmer, Neb., Bethel	36.0	469
6. Lamont, Calif.	32.0	358
7. Bethel, Colo.	30.0	150
8. Cora, Okla.	27.0	1,701
9. Hagerman, N.M.	27.0	119
10. Peniel, Colo.	25.0	1,762

NAZARENE STUDENT LEADERSHIP REUNION SLATED

Nazarene Student Leadership Conference (NSLC), in conjunction with the Department of Youth Ministries and the Department of Education and the Ministry, will be sponsoring a reception for all former NSLC participants during the General NYI Convention.

The NSLC reunion will take place

at the Holiday Inn City Center on Friday evening, June 20, at 9:30 p.m. Admission is free of charge.

All former Nazarene Student Body Leaders who have served as delegates to the leadership conference from 1963 to 1980 are cordially invited to attend. It will be a time of reunion, fellowship, and sharing ideas for those who attended the conference during the same year and for those who have served together at the same college over the years. Current NSLC stu-

dent cochairman, Steve Fillmore, will bring greetings to the gathering.

Nazarene Student Leadership Conference and the Department of Youth Ministries will also sponsor a concert featuring Bridge, a music group, and Bob Benson on Saturday evening, June 21, at 10:00 p.m. in the Convention Center Music Hall. The public is invited. Tickets are available through the Department of Youth Ministries for a \$1 donation. □



EVANGELISTS' SLATES

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141

RENEWING the SPIRIT of REVIVAL

ATKINSONS FAMILY CRUSADES: West Plains, MO, June 30—July 6
BAKER, RICHARD C.: Alderson, WV, June 3-8; Frank, WV, June 9-15; Pottsville, PA (Cressons Holiness Camp), June 16-22; Paden City, WV, June 29
BALLARD, DON: Grenada, MS, June 1; Clarksdale, MS, June 4-8
BEARDEN, LES: Delphos, OH (First), June 10-15; Waverly, TN, June 24-29
BELL, JAMES & JEAN: Waldron, AR, June 4-8; Greenville, TX (Peniel), June 11-15
BLUE, DAVID & DANA: Reserved, June 1-17; Kansas City, MO (Grace), June 18
BOHI, JAMES: Yakima, WA (West Valley), June 1; Concerts in Oregon, Washington, Idaho, June 2-15
BOND, GARY & BETH: Salina, KS (Belmont Ave.), June 11-15
BRAUN, GENE: Concerts in Virginia, Maryland, New Jersey, & Pennsylvania, Month of June
BREWINGTON, JANE: Columbus, IN (First), June 3-8; Ridgecrest, CA, June 11-15
BRISCOE FAMILY: Geary, OK, June 10-15
BUCKLEY, RAYMOND A.: Special Vacation Ministries, Month of June
CAMPBELL, BILL: Waldron, AR (Area-Wide Crusade), June 11-15
CAUDILL, STEVE & SUE: Lancaster, OH (First), June 3-8; Wichita, KS (Linwood), June 10-15
CAYTON, JOHN: Clymer, PA (Penns Manor), June 3-8; Indian Head, MD, June 10-15; Wyncatskill, NY (Wesleyan), June 17-22
COBB, BILL & TERRI: Clinton, IA (Calvary), June 3-8
COOPER, DALLAS: El Paso, TX (First), June 16-22
COX, CURTIS B.: Maysville, KY (Church of Christ in Christian Union), June 9-15
COY, JIM: Lowell, IN (First), June 2-8; Piqua, OH (First), June 9-15; Caro, MI (Tuscola County Holiness Camp), June 20-29
CRANE, BILLY D.: Portland, TN, June 3-8; Jackson, MS (Grace), June 10-15
CROFFORD, DON: Batavia, NY (Free Methodist), June 8; Arcade, NY (Central Baptist), June 15; Attica, NY (Baptist), June 29
DARNELL, H. E.: Duncansville, PA, June 12-22; Tunkhannock, PA (Victory Camp), June 26—July 6
DELL, JIMMY: Laramie, WY (First), June 1-4; Grand Junction, CO (First), June 15-18
DENNIS, DARRELL, BETTY, & FAMILY: Waycross, GA (Okefenokee Holiness Camp Meeting), June 8-15
DENNISON, MARVIN E.: Topeka, KS (First), June 3-8; Reserved, June 9-30
DIXON, GEORGE & CHARLOTTE: Oswego, KS, June 3-8; Columbus, KS, June 10-15
DUNMIRE, RALPH & JOANN: Archdale, NC, June 3-8; Wadsworth, OH (Sharon Center Camp Meeting), June 26—July 6
EASTMAN, RICK: Kansas City (Wesleyan Youth Camp), June 2-6
ELLINGSON, LEE: Clinton, AR, June 25-29
ESSELBURN, BUD, THE KING'S MESSENGERS: Woodfield, OH, June 1
FELTER, JASON: Wellston, OH (Christian Holiness Association), June 27—July 7
FILES, GLORIA, & ADAMS, DOROTHY: Massillon, OH (First),

June 3-8; Muncie, IN (South Side), June 10-15; Alexandria, IN (First), June 17-22
FISHER, WILLIAM: Reserved, June 1-30
FORD, JAMES AND RUTH: Greensboro, IN, June 2-8
FORTNER, ROBERT E.: Gaylord, MI, June 10-15
FRODGE, HAROLD: Baraboo, WI, June 1-8
FULLER, J. O.: Pine Mountain Holiness Camp Meeting, June 19-29
GAUTHORP, WAYLAND: Andalusia, AL, June 3-8; Winchester, TN, June 10-15
GLENDENNING, PAUL & BOBBIE: Fort Scott, KS (East Kansas Holiness Camp), June 12-22
GREEN, JIM & ROSEMARY: Springfield, MO (Scenic Drive), June 10-15; Peoria, IL (N.W. Illinois Dist. Camp), June 27—July 6
HAINES, GARY: Iowa Dist. Camps, June 2-8; Oskaloosa, IA, June 8, p.m.; West Des Moines, IA (Youth Camp), June 9-13, a.m.
HALL, CARL N.: Archdale, NC, June 3-8; Albany, GA (District Boys' and Girls' Camp), June 9-13
HAYNES, CHARLES: Columbus, IN (Newbern), June 3-8; Tulsa, TN (Mount Vernon), June 17-22; N.W. Indiana Dist. Youth Camp, June 30—July 3
HOECKLE, WESLEY W.: Muldrow, OK, June 1-8
HUBBARD, MRS. WILLARD L.: Florian, LA (Cenchrea), June 3-8
JACKSON, CHUCK & MARY: Atlanta, GA (Riverside), June 6-8; Wrightsville, GA (Mount Olive), June 10-15; Walworth, WI, June 27-29
JACKSON, PAUL & TRISH: Richmond, IN (St. Paul), June 3-8
JAMES, RANDY & MARY JANE: Selma, IN (Christ United Methodist), June 15-22; Hudson, IN, June 23-29; Gallatin, TN, June 30—July 6
JANTZ, CALVIN & MARJORIE: Larimore, ND (First), June 3-8
JOHNSON, RON: Lewiston, ID, & Pullman, WA, June 8; Concerts en route to Kansas City, June 13-18; Saskatchewan, Canada, June 29
LANIER, JOHN H.: Myersville, MD (Free Holiness), June 3-8; Hagerstown, MD (Community Church), June 11-22
LASSELL, RAY AND JAN: Indianapolis, IN (Clermont), June 3-8
LAWHORN, MILES: Rossville, GA, June 6
LAWSON, WAYNE T.: Kennewick, WA, June 29
LAXSON, WALLY & GINGER: Amarillo, TX, June 3-8; Alexandria, LA (Dist. Camp), June 9-15
LECKRONE, LARRY: Mishawaka, IN (First), June 3-8; Murphysboro, IL (First), June 10-15
LIDDELL, P. L.: Caro, MI, June 6-15; Peoria, IL (Dist. Camp), June 27—July 6
LOMAN, LANE & JANET: Jasper, AL (Grace Chapel), June 8-13; Higdon, AL (Shiloh), June 15-19
LUSH, RON: Tucson, AZ (First), June 8; Prescott, AZ, June 15
MANLEY, STEPHEN: Allen Park, MI, June 3-8; Wichita, KS (Linwood), June 10-15; Rochester, IN, June 27-29
MANN, L. THURL & MARY KAY: Greenbrier, AR, June 3-8
MATTER, DAN & ANN: Selma, IN (Harris Chapel), June 9-11
McDOWELL, DORIS M.: Topeka, KS (Fairlawn), June 1
McWHIRTER, G. STUART: Amarillo, TX (San Jacinto), June 3-8; Louisiana (District Camp), June 9-15; N.W. Illinois (District Camp), June 27—July 6

MELVIN, DELORES: Portsmouth, OH (First Christian Holiness), June 1-8
MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Toledo, OH (Nazarene Center for Spiritual Development), June 1-5; Nampa, ID (Karcher), June 8-11; Nampa, ID (Fairview), June 13-17
MICKEY, BOB & IDA MAE: Wickes, AR, June 3-8; Mexico, MO, June 10-15
MILLHUFF, CHUCK: Virginia Beach, VA, June 4-8; Springfield, OH (Enon), June 11-15
MULLEN, DEVERNE H.: Egypt, Ont., June 1
MYERS, HAROLD: Sault Ste. Marie, MI, June 3-8; Pickford, MI, June 10-15
NEFF, LARRY & PATRICIA: Marysville, MI, June 1
OVERTON, WILLIAM D.: Junction City, KS, June 10-15
PARADIS, BOB: Willington, CT, June 1
PASSMORE EVANGELISTIC PARTY: Houghton Lake Heights, MI, June 3-8; Cincinnati, OH (Price Hill), June 10-15
PERDUE, NELSON S.: Urbana, OH (Free Methodist), June 10-15
PFEIFER, DON: Troutman, NC (Wesleyan), June 3-8; Wrightsville, GA (Mount Olive), June 10-15
PIERCE, BOYCE & CATHERINE: Oakwood, IL, June 6-8
PITTENGER, TWYLA: Medina, OH, June 9-15; Lebanon, OH, June 16-22
PITTS, PAUL: New England (Concert Tour), June 1-22; Alabama Dist. Camp, June 30—July 6
PORTER, JOHN R.: Cool Valley, IL (Plainview), June 3-8; Bristow, OK (First), June 10-15; Arkadelphia, AR (First), June 24-29
QUALLS, PAUL M.: Americus, GA (Goskin Springs Camp Meeting), June 5-15
RICHMOND, RON: Bangor, PA, June 3-8; Lehighton, PA, June 10-15; Omaha, NE (Central), June 29, a.m.; Hastings, NE, June 29, p.m.
ROBINSON, TED L.: Toboso, OH, June 10-15
SHOMO, PHIL & MIRIAM: Gallatin, TN, June 3-8
SLACK, DOUGLAS: Columbus, GA (Sanctified Church of Christ Camp), June 30—July 6
SMITH, C. HASTINGS: El Reno, OK (First), June 6-8
SMITH, HAROLD & ORPHA: Sumner, MI, June 11-15; Snover, MI (United Methodist), June 16-20; Charlotte, MI, June 23-29
SMITH, OTTIS & MARGUERITE: Bangor, ME (First), June 3-8; Lake Placid, NY, June 10-15
SPRAGUE EVANGELISTIC FAMILY: Chesterfield, IN, June 3-8; La Crosse, WI, June 10-15
STARK, EDDIE & MARGARET: New Castle, IN (First), June 2-8; Springdale, AR (Boys' & Girls' Camp), June 9-13
STEGALL, DAVID: Clinton, IA (Calvary), June 3-8; Lodi, MO, June 10-15
STEVENSON, GEORGE: Winchester, VA, June 3-8
SUTHERLAND, CHRIS: Saranbor, NY (St. Paul's), June 10-15
SWEENEY, ROGER AND EULETA: Hadinsburg, KY, June 10-15; Crowley, LA (Acadia Holiness Camp), June 20-29
TAYLOR, ROBERT: Batavia, OH, June 3-8; South Lebanon, OH, June 10-15
THOMAS, J. MELTON: Knowles, OK, June 11-15
THORNTON, REV. & MRS. WALLACE & FAMILY: London, KY (Mount Holiness Family Association Church), June 10-15
TRIPP, HOWARD: Savannah, TN, June 3-8; Centerville, TN, June 10-15
TUCKER, BILL & JEANETTE: Merrillville, IN (Lincoln Gardens Wesleyan), June 3-8; Gary, IN (Lake Ridge First), June 10-15; Reserved, June 16-18
WADE, KENNETH W.: Fort Wayne, IN (First), June 10-15
WELLS, LINDARD: Weatherford, OK, June 3-8; Brownwood, TX (Bluffview), June 10-15
WHITED, CURTIS: Provo, UT, June 9-15
WILKINSON TRIO: North Vernon, IN (Wesleyan), June 8; North Vernon, IN, June 15, 22, & 25
WOODWARD, S. OREN: Hagerstown, MD, June 10-15
WYLIE, CHARLES: Potosi, MO (First), June 10-16

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published quarterly in the *Preacher's Magazine*.

NBC PERSONAL EVANGELISM AND DISCIPLING CLINIC

Nazarene Bible College conducted its seventh annual Nazarenes in Action Personal Evangelism and Discipling Clinic, April 7-12, with Dwight Neuenschwander, coordinator of spe-

cial programs of the Department of Evangelism, as instructor.

In addition to classroom instruction, nearly 100 students received on-the-job training with senior students serving as trainers, along with three alumni: Rev. Jose Martinez of Colorado Springs; Rev. Earl Wayne Moore of Amarillo, Tex.; and Rev. Chris

Hale of Dumas, Tex. Trainers also included Professor Jim Bond, clinic coordinator; Ruth DeLong of Columbus, Ohio; and Evonne Neuenschwander.

Nine persons to whom the gospel was presented made commitments to Christ through prayer and repentance. □

BNC INDUCTED INTO NATIONAL MORTAR BOARD

Bethany Nazarene College paced private education this spring with its admission to Mortar Board, a prestigious academic honor society representing senior service organizations.

BNC's acceptance was certified in the March 25 charter initiation of the Chi Sigma Chapter, conducted by Mrs. Kathryn T. MacKenzie, national director of expansion for Mortar Board.

A total of 75 current and former Chi Sigma members were installed into Mortar Board during the proceedings, along with honorary membership to former advisors.

BNC began its application for Mortar Board over 15 years ago with the initiation of the Associated Women Students organization (AWS) in 1964 under the direction of Dr. Wanda Rhodes. Since then numerous academic service groups have joined the BNC ranks leading to the current honor. Bethany's chapter is located in Section XVIII, including Missouri, Arkansas, and Oklahoma, and becomes the eighth member of the region.

Founded in 1918, Mortar Board has served as the highest service organization for senior women in the nation. In 1975, membership was opened to men. Nationwide, more

than 95,000 students have been members of Mortar Board, representing 181 chapters throughout the nation.

According to Dr. Joy Beaver, BNC's

campus advisor, the BNC chapter is the only chapter in the nation to be accepted during the 1980 membership year. □



The weekend of February 27—March 2, the churches of Nampa, Ida., held their annual Faith-Promise Convention. Participating pastors—Clarence Kinzler, Kenneth Morrison, Orville Halley, Robert Carpenter, Ronald McGilvra, and Charles Higgins—reported more than \$180,000 was pledged by the congregations for world evangelism. Missionaries who spoke in the area churches for mission emphasis were (l. to r.): Merritt Nielson, Netherlands; Ralph McClintock, South West Africa and Namibia; John M. Nielson, Denmark; Larry Garman, Peru; Hubert Helling, Japan; Robert McCroskey, Philippines; and Timothy Kauffman, Berlin (West Germany).

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TORONTO

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Vernon Lunn (L.), chairman of the International Laymen's Conference, and Bud Tollie, member of the Executive Committee, visited Toronto, Canada, recently and reported that this city was their choice for the next conference. By a unanimous vote, the laymen of the General Board approved Toronto as the location for the Fifth International Laymen's Conference, July 6-11, 1982.



One of the national magazines referred to Toronto as the city with the most "verve" on the North American continent. Certainly its slogan "... affectionately yours," is indicative of the graciousness with which city officials welcomed these two laymen. Pictured above is the world-famous Canadian National Tower which is reported to be the tallest structure in the world.

OREGON VISITS NEW YORK

Camp Taconic was the setting for a conference dealing with church planting.

Conference host M. V. Scutt, superintendent of the New York District, had invited the participation of eastern districts. Eighty pastors, associates, and district superintendents responded, representing the New York, Northwestern Ohio, Upstate New York, Washington, and New England districts.

For two days, March 5-6, discussions centered on church planting,

cost and psychological barriers, and other matters relating to the rapid intentional planting of churches. These districts represent massive urban areas of New York City and environs, Washington, Boston, Baltimore and Toledo.

Conference resource leaders included Dr. Carl Clendenen, superintendent of the Oregon Pacific District; Rev. Kent Anderson, pastor of Eugene, Ore., First; and Dr. Raymond Hurn, executive director of the Department of Home Missions. Rev. Franklin Cook, coordinator of Urban Missions, was present in the interest



District superintendents, pastors, and leading laymen gathered at the New York Campground for an intensive study of the dynamics of church planting in the urban context.

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Rev. Kent Anderson, pastor of Eugene, Ore., First Church, explains to the seminar how the three Nazarene pastors in Eugene joined together in prayer and dedication to the cause of planting 30 new Churches of the Nazarene in and near Eugene-Springfield.

of many city churches represented; and Professor Wayne Dunlop of Eastern Nazarene College represented the Urban Studies Committee.

Many pastors attended who have growing, dynamic ministries in the large cities. It is interesting to note that 7 of the 10 churches on the New York District leading in professions of faith additions in membership last year are churches in city environments. □

MANC APPOINTS NEW FACULTY

Dr. Donald Metz, academic dean at MANC, has announced the list of new faculty members for the 1980-81 year. Joining the faculty in the fall will be Steve Peterson as head basketball coach and athletic director. Mr. Peterson and his family will be moving to Olathe, Kans., from Nampa, Ida., during the summer. His new responsibilities will include the administration of the MANC intercollegiate sports program and the coaching of the men's varsity basketball team.

Also joining the Athletic Department is Mr. Ronald Cooper as instructor in physical education and athletic trainer. Mr. Cooper, a graduate of MANC and Central Missouri State University, joins the faculty after teaching in the Kansas public school system.

The Division of Nursing is adding two new faculty members as Virginia Fisk and Deborah Selfridge become instructors in nursing. Ms. Fisk is a graduate of Eastern Nazarene College and Case Western Reserve University. Ms. Selfridge attended MANC and graduated from the University of Kansas and the University of Missouri in nursing.

Mr. Charles K. Morrow, currently

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serving the church in Haiti as a career missionary, will be joining the faculty as an assistant professor in agriculture. A graduate from Iowa State University, Mr. Morrow has been the chief school administrator for the 75 related Nazarene schools in Haiti.

Mr. Kenneth Holstein, a graduate of Olivet Nazarene College and a Ph.D. candidate at Ohio State University, will be joining the Psychology Department as an assistant professor. Mr. Holstein has been a graduate teaching assistant at Ohio State and

has worked as a psychologist at Southwest Mental Health Emergency Services.

Mr. Mark Wilson is joining the faculty as an assistant professor in English. Following his graduation from Northwest Nazarene College, Mr. Wilson completed his course work for a Ph.D. in English while serving as a teaching assistant at Washington State.

These additions bring the MANC faculty to a total of 56 full-time members for the fall of 1980. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NEBRASKA—July 2-3. Church of the Nazarene, 1022 W. 6th St., Grand Island, NE 68801. Host Pastor: Gene Anderson.

MICHIGAN—July 9-10. Nazarene Campgrounds at Indian Lake, Rte. 4, Vicksburg, MI 49097. Host Pastor: Harry T. Stanley, district superintendent.

NORTH CENTRAL OHIO—July 9-10. First Church, 807 Coshocton Ave., P.O. Box 846, Mount Vernon, OH 43050. Host Pastor: Jack Archer.

CHICAGO CENTRAL—July 10-11. College Church of the Nazarene, Olivet and Bresee,

Bourbonnais, IL 60914. Host Pastor: Jay Baynum.

DAKOTA—July 10-11. Trinity Bible Institute, Ellendale, ND 58436. Host Pastor: George Johnson.

NORTHWESTERN OHIO—July 10-11. District Center, Rte. 2, State Hwy. 703 W., St. Marys, OH 45885. Host Pastor: James R. Blankenship, district superintendent.

NAZARENE CAMP MEETINGS

July 16-20—COLORADO. First Church, 3800 E. Hampden, Englewood, CO 80110. Special workers: Dr. William M. Greathouse and Ron Lush, Sr. M. Harold Daniels, district superintendent.

July 18-20—CANADA PACIFIC (Vancouver Island camp). Duncan, B.C. Special workers: Neil E. Hightower and W. Hubbard. Daniel J. Derksen, district superintendent.

July 18-27—CENTRAL OHIO. Campground, 2708 Morse Rd., Columbus, OH 43229. Special workers: Bobby Hoots, Charles Hastings

Smith, and song evangelist James V. Cook. Terrell C. Sanders, Jr., district superintendent.

July 20-27—INTERMOUNTAIN. College Church, 504 E. Dewey, Nampa, ID 83651. Hoyle C. Thomas, district superintendent.

July 21-27—EASTERN KENTUCKY. First Church, 830 York St., Newport, KY 41071. Special workers: Richard Strickland, David Cubie, and Roger Brown. John W. May, district superintendent.

July 21-27—IOWA. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265. Special workers: Charles Millhuff, Boyd Hancock, and Jim and Rosemary Green. Forrest E. Whitlatch, district superintendent.

July 21-27—WISCONSIN. Camp Byron at Brownville, Wis. Special workers: Mendell Taylor, Ted Lee, and the Dave Blue singers. J. Ted Holstein, district superintendent.

July 22-27—CANADA ATLANTIC. Oxford, Nova Scotia, campgrounds. Special workers: W. E. McCumber, local singers, William Bahan, district superintendent.

July 23-27—CANADA PACIFIC (Charis Camp). Chilliwack, B.C. Special workers: Neil E. Hightower and W. Hubbard. Daniel J. Derksen, district superintendent.

July 25—Aug. 3—CANADA CENTRAL (Cedar-dale Camp). Pefferlaw, Ontario. Special workers: Gary Haines, Ralph Earle, Missionary Jack Holstead, and Wally and Ginger Laxson. Lorne V. MacMillan, district superintendent.

July 26—Aug. 3—PITTSBURGH. Mount Chestnut District Center, 177 North Rd., Butler, PA 16001. Special workers: Curtis Smith, Lenny Wisehart, and Jim Bohl. William J. Prince, district superintendent.

July 26—Aug. 3—WASHINGTON. Nazarene campgrounds, North East, Md. Special workers: Richard Strickland and Reuben Welch. Roy E. Carnahan, district superintendent.

July 27—Aug. 3—NORTHEASTERN INDIANA. District Center, 1794 S. 350 E., Marion, IN 46952. Special workers: Richard Strickland, John A. Knight, Jim and Rosie Green. Bruce T. Taylor, district superintendent.

July 27—Aug. 3—NORTHERN CALIFORNIA. Beulah Park, Santa Cruz, Calif. Special workers: Dr. Eugene L. Stowe. Grady W. Cantrell, district superintendent.

July 27—Aug. 3—NORTHWESTERN OHIO. District Center, Rte. 2, State Hwy. 703 W., St. Marys, OH 45885. Special workers: Les Parrott, Steve Manley, and the Caudills. James R. Blankenship, district superintendent.

July 28—Aug. 3—INDIANAPOLIS. Nazarene campgrounds, Camby, Ind. Special workers: Bill Varian, Don Pfeifer, and the Roger Brown Family Singers. John F. Hay, district superintendent.

MOVING MINISTERS

COPELEN P. BRADLEY, JR., from Kamiah (Ida.) Valley View to Libby, Mont.

WILLIAM M. MACK from evangelism to Hobart (Ind.) St. Paul

AUBREY MARTIN to Hueytown (Ala.) First

DAVID L. MESAROSH from Sierra Vista, Ariz., to associate, Glendale, Ariz.

NORMAN L. MOORE from Banning, Calif., to evangelism

DONALD W. SIMMONS from Pelham (Tenn.) Chapman's Chapel to Cookeville, Tenn.

BILLY WILLIAMS from Nazarene Bible College, Colorado Springs, to Live Oak, Fla.

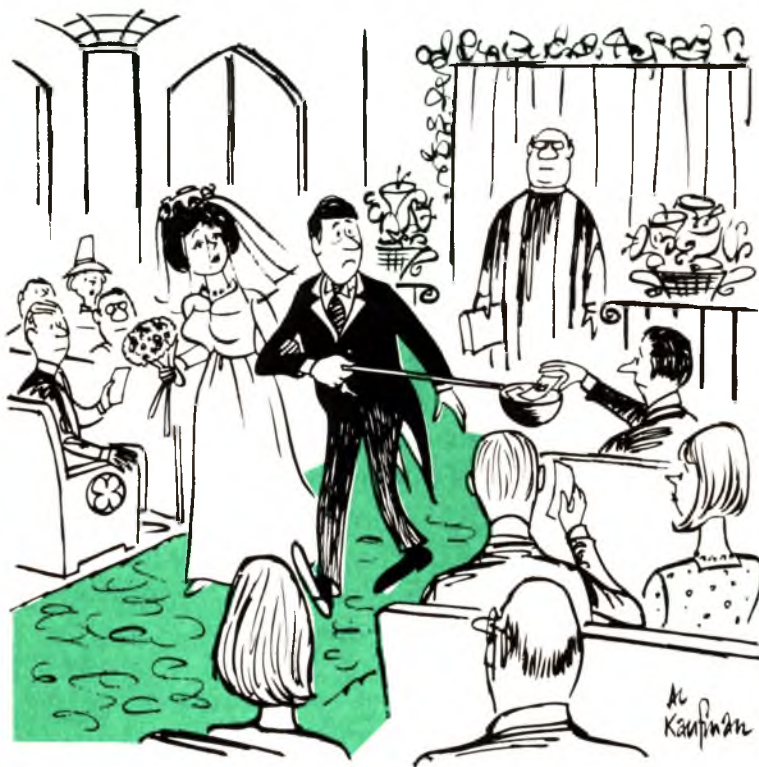
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NANCY SEALE, Papua New Guinea, Field Address: P.O. Box 456, Mount Hagen, W.H.D., Papua New Guinea
D. H. SPENCER, Swaziland, Furlough Address: c/o E. Spencer, 4209 Glynda Dr., Nashville, TN 37216
MRS. F. C. SUTHERLAND, Retired, New Address: Sunnyside Manor, 2609 Sunnbrook Dr., Nampa, ID 83561
JANE TUSTIN, Republic of South Africa, North, Medical retirement and Stateside Address: c/o Mr. P. A. Cole, 3401 Apple Tree Ln., Kansas City, MO 64119
JAN WATSON, Papua New Guinea, Furlough Address: 1619 Willow Dr., Olathe, KS 66061

ANNOUNCEMENTS

Longview, Tex., First Church will have homecoming services, observing its 36th anniversary, on Sunday, June 29. Friends and former members are invited to attend. For further information, contact the pastor, Rev. Arthur L. Payne, 208 W. Jewel Dr., Longview, TX 75602.

Crawfordsville, Ind., First Church will celebrate its 60th anniversary August 15-17. Friday evening, August 15, will honor all former pastors. Saturday evening, 6 p.m., features a basket dinner with Dr. George Scutt, the Northwest Indiana district superintendent and the Brotherhood Quartet from Olivet Nazarene College. Sunday morning, August 17, Dr. Leslie Parrott, president of ONC, will be guest speaker. Sunday afternoon, 3 p.m., the Brotherhood Quartet will present a concert. All former pastors, members, and friends are invited to attend. For further information, contact Mrs. Richard Walling, 611 W. Pike St., Crawfordsville, IN 47933. Rev. Stanley Gerboth is the pastor.

RECOMMENDATIONS

Rev. MARK AND PATRICIA McCUISTION are entering the field of full-time evangelism as of September 2, 1980. They carry the full

load as evangelist and singers and I am happy to commend them to our churches everywhere. They have held a number of revivals on our Joplin District with great success. They may be reached c/o Nazarene Publishing House, Box 527, Kansas City, MO 64141.—**James C. Hester**, Joplin district superintendent.

It is a pleasure for me to recommend as an evangelist in the Church of the Nazarene, REV. RANDY JAMES who, with his wife, MARY JANE, make an excellent team as preacher and singers. Brother James has pastored our church at Chesterfield, Ind., for the last two years. They are available for revivals, youth revivals, vacation Bible schools, youth and children's camps, and will be responsible for both the preaching and singing. They may be contacted at: P.O. Box 63, Selma, IN 47383, phone (317) 282-0197.—**Bruce T. Taylor**, Northeastern Indiana district superintendent.

JIM SHALLEY, a licensed minister on the Northeastern Indiana District and, at present, a seminarian, is preparing for full-time evangelism in the Church of the Nazarene. I am pleased to recommend Jim to our people everywhere. Jim has been an exemplary Christian and loyal churchman and persistent in his preparation for the work he feels God has called him to do. Contact him through the Nazarene Publishing House, Box 527, Kansas City, MO 64141.—**Bruce T. Taylor**, Northeastern Indiana district superintendent.

REV. ALVIN HAYES is now entering the field of evangelism. He has been working with Dr. Paul Cunningham of the Olathe, Kans., College Church in new-resident visitation and completing his education at Nazarene Theological Seminary. He has pastoral experience and is an ordained elder in the Church of the Nazarene. I commend him to you. Write him at: 1121 Westerfield Pl., Olathe, KS 66061. Phone is (913) 764-8593.—**Milton B. Parrish**, Kansas City district superintendent.

DARWIN SPEICHER is entering the field of song evangelism. Darwin is a vibrant Christian who is faithful to the local church. He is a talented musician and has recently, following the loss of a child, experienced a spiritual renewal in his life. I heartily recommend him to you. You can reach him at 9100 W. 78th St., Overland Park,

KS 66204, phone (913) 341-5120.—**Milton B. Parrish**, Kansas City district superintendent.

I am pleased to recommend DALE MARTIN for service as an evangelist. He is a singer and evangelistic preacher. He is especially gifted for this important ministry and will serve any church well. He has a varied background of ministry that will contribute to his effectiveness as an evangelist. You may write him at: Box 110235, Nashville, TN 37211.—**W. Talmadge Johnson**, Tennessee district superintendent.

It is my privilege to recommend REV. CHARLES RUSHING as an evangelist. Rev. Rushing is a former member of the Rushing Family Singers and Evangelists and can offer a full program of music and preaching. Contact him at 2002 60th Ave. W., Bradenton, FL 33567.—**Bill E. Burch**, Northwest Oklahoma district superintendent.

I am pleased to recommend REV. DOYLE C. SMITH as an evangelist. He has a background of faithful ministry as a preacher, pastor, and an active participant in the total life of the church. He will be a blessing in the cause of revivals and holiness evangelism. He is currently pastor of the Gallatin, Tenn., church and will be available for revivals, holiness conventions, and camp meetings beginning September 1, 1980. You may write him at P.O. Box 1068, Gallatin, TN 37066.—**W. Talmadge Johnson**, Tennessee district superintendent.

VITAL STATISTICS

REV. DWIGHT MILLIKAN SUCCUMBS TO HEART ATTACK

Rev Dwight P. Millikan, 51, died April 24 in Marion, Ohio. He suffered a massive heart attack some time ago.

He was pastor of Marion, Ohio, First Church at the time of his death. Other places where he has pastored are: Hammond, Ind.; Hessville Church; Richland Center, Wis.; and Decatur, Ill., First Church. He was a member of the General NYPS Council 1964-68. He was a graduate of Olivet Nazarene College.

Funeral services were held April 26 in Marion, Ohio, First Church, with District Superintendent D. E. Clay officiating.

Rev. Millikan is survived by his wife, Marilyn; one son, Dwight David, a student at Olivet Nazarene College; and two daughters, Sheryl Pierce of Robinson, Ill. and Cindy Sheward of Houston, Mo.

FORMER WEST VIRGINIA SUPERINTENDENT DIES

Dr. Edward C. Oney, 89, died Aug. 31, 1979, after suffering a series of strokes. He had retired in 1958 after having served for 18 years as superintendent of the West Virginia District, during which time the district gained 83 new churches.

He came to the Church of the Nazarene from the Pilgrim Holiness Church. He served as a missionary in Japan, 1914-17, under the Oriental Missionary Society. He was ordained a minister in the Church of the Nazarene in 1925. He was honored with the Doctor of Divinity degree by Trevecca Nazarene College in 1951.

Funeral services were Sept. 3 in the Ashland, Ky., Plaza Church. Dr. Harvey Hendershot, superintendent of the Tennessee District who had followed Dr. Oney as superintendent to West Virginia before going to Tennessee, officiated.

Dr. Oney is survived by his wife, Sophia, of Ashland, Ky.; a son, Charles, of Indianapolis; and a daughter, Mary Ruth (Mrs. Paul Gray) of Ashland, Ky.

(Editor's Note: An oversight delayed the publication of this notice, for which we apologize.)

EXECUTIVE'S FATHER DIES

Munsey Sullivan, 90, died April 11 at Pine Bluff, Ark. Services were conducted at the Ralph Robinson Mortuary Chapel in Pine Bluff, April 14, by Rev. Dan Snowbarger and Rev. Gerald Bohall.

He is survived by his wife, Dottie; a son, Rev. Bill Sullivan, executive director of the Department of Evangelism at the International Headquarters of the Church of the Nazarene in Kansas City; and two daughters, Arwanna Kifer of Palos Verdes Peninsula, Calif., and Tibbelleen Moore of Pine Bluff, Ark.

DEATHS

CLARICE BEECHER, 86, died Apr. 9 in Spokane, Wash. Funeral services were conducted by her son, Rev. Donald J. Beecher, and Pastor Wayne F. Hagemeyer. She is survived by 4 sons, Henry Ward, Willard C., Rev. Donald J., and Virgil L.; 17 grandchildren; and 14 great-grandchildren.

MRS. BERTIE M. CROCKER, 86, died in Arlington, Tex., Apr. 15. Rev. Hugh Smith and Rev. Ralph West conducted the funeral services. Survivors are: two sons, Glen and D. C.; two daughters, Mrs. Louis (Judy) Casey and Mrs. Marlow (Imogene) Salter; eight grandchildren; and four great-grandchildren.

ELVAJEAN WILSON DARULLA, 67, died March 8 in Wellsburg, W. Va. District Superintendent M. E. Clay officiated at the funeral services. She is survived by her husband, Rev. Paul Darulla; two sons, Rev. Daniel J. and David P. Darulla.

LOYD A. FRANKLIN, 77, died Apr. 20 in Robinson, Ill. Funeral services were conducted by Pastor Steve Powers. He is survived by his wife, Hazel; 9 children; 16 grandchildren; and 1 great-grandchild.

REV. A. L. ROACH, 84, died Feb. 19 in St. Louis, Mo. Funeral services were held in Overland, Mo., with District Superintendent A. E. Mottram, Dr. C. E. Shumake, and Rev. David Nixon officiating. Rev. Roach's ministry was primarily in Missouri. He is survived by his wife, Margaret Minnick; one son, James; and one brother.

DAVID JAMES SHELTON, 20, died March 22 in a railroad accident in Lubbock, Tex. Funeral services were conducted by Rev. C. L. Reneau and Evangelist Larry Williamson. Survivors include his parents, Mr. and Mrs. Carl E. Shelton; three brothers, John, Steve, and Jerry; and his maternal and paternal grandmothers.

"Showers of Blessing" PROGRAM SCHEDULE



June 8
"GOD'S SAVING POWER"

June 15
"NO DIFFERENCE"

June 22
"THE JUDGMENT OF GOD"

June 29
"LAST WORDS"

July 6
"PRAY ON OR DROP OUT"

W. E. McCumber, speaker

NEWS OF RELIGION

ABS SHOWS DRAMATIC INCREASE IN PER CAPITA BIBLE DISTRIBUTION. According to the American Bible Society, Norway has the widest per capita distribution in the world. ABS figures indicate the geographically large, but lightly populated, country has more Bibles distributed, when compared to population, than any other nation.

Just over 99,000 Bibles were distributed there in 1979, in a country with barely half the population of New York City. In addition, another 117,000 New Testaments were distributed.

These two figures, combined with the total distribution of Scripture Portions and Scripture Selections, bring the grand total of Scriptures distributed in Norway last year to more than 276,000. In 1979, nearly 50,000 more Scriptures were distributed there than in 1978.

With a population of only 4,080,000 these figures indicate that in one year alone, the Norwegian Bible Society distributed one complete Bible for every 33 people. One person out of 14 in Norway received at least some portion of the Scriptures. □

TOBACCO IS A RELIGIOUS ISSUE, SAYS CAROLINA CHURCH JOURNAL. Church leaders in North Carolina have been challenged to speak out against tobacco growing "as a religious issue." The challenge to the church to "stop burying its head in the sands" came in an article in *The Communicant*, monthly publication of the Episcopal Diocese of North Carolina. It was written by E. T. Malone, Jr., a member of the Chapel of the Cross at Chapel Hill and teacher of English at North Carolina Central University in Durham.

In the years when tobacco was not the major source of income for farmers in the state, Mr. Malone said, "the preachers were telling their flocks that smoking was sinful." But when tobacco replaced cotton as a major cash crop, he charged, "the sin of smoking floated away on a bright yellow nicotine cloud of expediency."

The writer asserted that "tobacco money is blood money," and that "what is good for our state's pocketbook is cancerous to its soul." He asked, "Shouldn't those persons charged with responsibility for souls comment on this state of affairs?" □

MORMONS PLAN SEVEN TEMPLES, ALL BUT ONE OF THEM ABROAD. The Church of Jesus Christ of Latter-day Saints (Mormon) plans to build seven new temples in the U.S. and abroad. One will be in Atlanta, Ga., and the others in Buenos Aires, Argentina; Sydney, Australia; Santiago, Chile; Pateete, Tahiti; Nuku'alofa, Tonga; and Apia, Western Samoa.

The 4.3-million-member Mormon Church now has 17 temples and 4 others under construction. Temples are sacred buildings reserved for the performance of special ordinances and are not used for regular church meetings. □

SALVATION ARMY IS LEFT \$300,000 BY "DERELICT." When Lauren Lovelace used to come to the Salvation Army center in El Cajon, Calif., for a free lunch, its workers thought of him as one of the anonymous derelicts who seek out its operations for warmth, food, and spiritual comfort.

But when Mr. Lovelace died in 1978 at the age of 85, he left the organization an estate worth \$300,000. The Salvation Army was just recently informed of the bequest by the conservator of the Lovelace estate. In addition to cash left in several banks and savings bonds, the gift includes a trust deed for land in San Bernardino and several acres of San Diego hilltop property worth \$250,000. Mr. Lovelace frequented the El Cajon center for four years before his death. Its workers provided the brown suit he was buried in. □

BESSIE MAE SMITH, 87, died Apr. 20 in Stillwater, Okla. Funeral services were conducted by her pastor, Rev. H. Lamar Smith. She is survived by six nieces.

REV. J. PAUL TUCKER, 64, died Apr. 10 in Yuma, Ariz. Memorial services were in Yuma with District Superintendent Crawford Vanderpool. Revs. Kenneth Hull, Jim DuFriend, James LaRue, Chaplain Mims, Revs. I. F. Younger, Ross Hayslip, M. L. Mann, Mrs. Wanda Donson, James F. Cullumber, and Dr. D. I. Vanderpool. Interment was in Desert Lawn with services conducted by Revs. George M. Galloway, Phil Lunn, Paul Meyers, David Mahan, and Jim DuFriend. Rev. Tucker had pastored in Indiana, Missouri, Oklahoma, New Mexico, and Arizona. He is survived by his wife, Lenora; one daughter, Mrs. Cathy Hart; and two grandchildren.

BIRTHS

to JOHN AND CATHY (GANN) DOROUGH, Mustang, Okla., a *girl*, Rachel Marlene, March 20
to STAN AND JANELLE (STRONG) FREEBURG, Sioux City, Ia., a *boy*, Kent Matthew, Apr. 14

to JEFF AND JANE HATFIELD, Fostoria, Ohio, a *boy*, Jason Jeffrey, Jan. 6

to ROGER AND PEGGY HIMES, Heavener, Okla., a *girl*, Heather Lynn, Feb. 25

to REV. ARLAN AND DENISE HOSKINS, Cedarville, Ohio, a *boy*, Andrew Arlan, Apr. 8

to LARRY AND JUDY (CROUSE) HOWLAND, Kansas City, Kans., a *girl*, Paige Ashley, Apr. 16

to JOHN DAVID AND KATHY (SORROW) LIGHTY, Avon Park, Fla., a *girl*, Kristen Elizabeth, Apr. 6

to REV. TOM AND PEARL (OLIVER) MOORE, Tahoka, Tex., *twin boys*, Jeffrey Lee and Jeremy Len, Dec. 30

to RUSS AND LOENA RITCHIE, El Verano, Calif., a *girl*, Kellee Jenne, Apr. 19

to GENE AND JOYCE (WILLIAMS) THOMAS, Cherryvale, Kans., a *girl*, Paula Irene, Apr. 19

ADOPTIONS

by REV. JAMES AND BARBARA (BROWN) HECKATHORN, Wichita Falls, Tex., a *boy*, Jonathan Mark, born Oct. 25, 1979, adopted Nov. 2

MARRIAGES

MARIANNE KLINK and MARK STEVEN NICHOLS at Henderson, Tex., March 14

RAMONA WHITTAKER and REV. FRANK CHASE at Oklahoma City, Okla., Apr. 20

ANNIVERSARIES

MR. AND MRS. PRATT HARMAN celebrated their 60th wedding anniversary Apr. 28 with their children and grandchildren present. The Harmons were charter members of the Riverton, Wyo., Sunnyside Church in 1940 when it was organized. They are now members of the Muldrow, Okla., church.

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

I have a question which is troubling me. Our pastor says that King Solomon wrote Psalm 37. I have been in the church almost 60 years and I have never heard before that anyone but David wrote the psalms.

While David wrote some of the psalms, there are no compelling reasons to believe that he wrote all of them. As Adam Clarke wrote long ago: "That many of them were composed by him, there is no doubt; but that several of them were written long after his time, there is internal evidence to prove; and that many of them were written even by his contemporaries, there is much reason to believe."

We do not know for certain when or by whom some of the psalms were written. But our ignorance of these matters does not affect the meaning and value of these psalms for us. □

A lady in our Bible study class asked why Jesus was not recognized by Mary at the sepulcher (John 20:14) and "the two of them on the way to Emmaus" (Luke 24:16). Can you explain?

I believe that Mary did not recognize Jesus for the reason given by Adam Clarke in his commentary: "Mary was so absorbed in grief that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be Him; nor could she imagine such an appearance possible, as she had no conception of His resurrection from the dead. She was therefore every way unprepared to recognize the person of our Lord." Isn't it beautiful that Mary recognized Jesus when He called her by name? This confirms what Jesus said in John 10:3-5.

The two disciples on the road to Emmaus did not recognize Jesus because "their eyes were holden that they should not know Him." Mark 16:12 says that "He appeared in another form" to these

two disciples. Exactly what this means, we are not told. Luke 24:31 tells us that "their eyes were opened and they knew him." Whatever "disguise" Jesus had assumed was now discarded and He appeared to them in a form which they remembered and recognized from earlier times. □

What are the Maccabees? I have come across reference to this in my studies, but I've never seen this book in any of my Bibles.

First and Second Maccabees belong to a group of books called the Apocrypha. They are not part of the Bible. They tell the story of the Jewish struggles for independence called the Maccabean War, which took place in the second century B.C. A Syrian king, Antiochus IV, conquered Palestine and tried to force Greek religion and culture upon the Jews. Some of them formed a guerrilla army and fought fiercely to regain control of their country and temple. The great hero of this war was Judas, who was nicknamed Maccabeus, "Hammerer," for the way he pounded the Syrians. Under his leadership Jerusalem was retaken and the temple purified and rededicated, an event still celebrated by Jews in their feast of Hanukkah. The whole period and its history came to bear also his nickname. Its leaders were the Maccabees, its records the Books of the Maccabees. □

I am concerned about the proper way of printing name cards (calling cards) for a pastor. Should a pastor have printed, Rev. John Doe, First Church of the Nazarene, or John Doe, Pastor, First Church of the Nazarene? My thinking is that Rev. is an adjective and not used as a proper noun.

Both forms are commonly used. My preference would be for the second, for I happen not to like titles. But if usage is any guide to correct English, there is no one and only way to identify a pastor on calling cards. □

NEWS OF EVANGELISM

West Lebanon, Ind.: March 23-30, the church had a revival with *Rev. Dorothy Reed*. There were seekers in all 10 services with a total of 53 people receiving spiritual help around the altar. The revival closed with a healing service and many received a special touch from God. □

—Harold D. Cox, *pastor*

Washington Court House, Ohio: **First Church** had a revival with *D. F. Hail* as the evangelist. There were 25 people that prayed through to definite victory. □

—Dale M. Orihood, *pastor*

Chilliwack, British Columbia: The church had a good revival with *Rev. D. W. Hildie*. New people found Christ as their Savior, some were sanctified wholly, and church members were revived. In the closing Sunday night service, the altar was lined. □

—Gene Morrell, *pastor*

Hicksville, Ohio: For the last year and a half, the church had been without revival because of various circumstances. God's people began to pray—God answered prayer. The church witnessed one of its finest revivals with evangelist *Oren S. Woodward*. *Rev. Woodward* gave four drug-abuse

demonstrations in the community schools. As a result, revival was brought to many in our community as well as the local church. Response to services was tremendous—spiritual needs were met; souls found Christ; Christians of the community and in the local church found a new excitement stirring in their souls. □

—Kenneth L. Book, *pastor*

Arcata, Calif.: The church had revival with *Evangelist Norman Moore* as the preacher and singer. *Rev. Moore* preached the Word under the

anointing of the Holy Spirit. We appreciate his ministry used of the Lord among us. □

—Edwin Zimbelman, *pastor*

Muncie, Ind.: **Forest Park Church** had a revival with evangelist and singer *Bill Stanton*, March 30—April 6. One lady, 75 years old, was saved; another was reclaimed; and two were healed. The church as a whole was revived. □

—Charles E. Bertram, *pastor*

Ripley, W. Va.: The church recently experienced an outstanding revival with *Rev. Don Dunn*. Many of the church people fasted and their prayers were answered, with over 30 seekers. The teens were especially moved and many of them experienced definite victory during the week. The entire church was blessed under the Spirit-filled ministry of *Don Dunn*. □

—David Miller, *pastor*



The newly planted Junction City, Ore., church held its first revival from February 25 to March 2. *Esther Eastwood* was the evangelist the first four nights with *Dr. Carl Clendenen*, district superintendent, speaking Friday night; *Pastor Martin D. Micale*, Saturday; and *Rev. Roy Green*, pastor of the Eugene, Ore., **Fairfield Church**, on Sunday. *Corky and Roger Wilde* from Junction City presented a program of music on Friday night; *Grant and Leilani Beymer* and *Corky Wilde* sang on Saturday. There was a new convert through the revival and several of the people learned more about Christ and the Nazarene Church. The high point of the revival was the Sunday morning service, when, at 11:55 a.m., the church was officially organized as the Junction City Church of the Nazarene. Twenty-four members were received, 18 by profession of faith. When the charter was closed on Easter Sunday, the total was 29, 20 by profession of faith.

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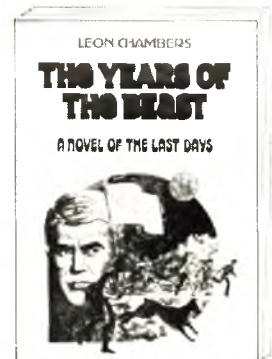
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THE CHURCH SCENE

Orleans, Ind., First Church had a groundbreaking service for the construction of a new sanctuary. The facilities will include new furniture, baptistry, carpet, central air and heat, pastor's study, choir room, and vestibule. The estimated cost is \$96,000. Participating in the ceremony were *Mr. Frank Zagar*, architect of *Seymour, Ind.*; *Pastor Joe Anderson*; and *Dr. B. G. Wiggs*, district superintendent, who was the special speaker for the service. □



Recently, the New Egypt, N.J., church dedicated its new sanctuary. Dr. Paul D. Mangum, superintendent of the Philadelphia District, preached the dedicatory message. The church has a total of 6,400 sq. ft., consisting of a sanctuary that seats 250 and a fellowship hall. The New Egypt church was organized in 1962. Rev. Gary Goodell has been the pastor since 1974.

The Cincinnati Zone of the Southwestern Ohio District conducted its second annual winter CST Institute, March 4-7, with Dwight and Evonne Neuenschwander as special workers. A total of 152 were enrolled in two courses. The denomination-wide study, "Finding Your Ministry," was taught by Rev. Neuenschwander, while Evonne conducted a "Piano Workshop" for church instrumentalists. Despite inclement weather, the Institute averaged 136 in attendance.

Marion, Ohio, First Church reports on the 40th annual victory march for missions. This was first inaugurated in 1940 by Pastor W. E. Zimmerman when the church felt it might not be able to pay its General Budget of \$148. That first victory march brought in \$860. Now, in 1980, 676 people brought \$26,089 as each one, from the youngest child with his penny to the adult with thousands, marched to lay his gift on the altar. The general budget for this year is \$18,000.

Twenty-eight couples from the Columbus, Ohio, Shepherd Church experienced a great weekend retreat with Mrs. Waulea Renegar recently. Mrs. Renegar presented a lively seminar of sound instruction, clarifying worksheets, and practical homework assignments for immediate application. Her seminar was designed to help Christian couples cope with problems in personal growth and interpersonal relationships. Mrs. Renegar is a Nazarene minister's wife from Santa Cruz, Calif.

Concord, N.H., First Church celebrated their 30th anniversary March 30. During the service, there was a mortgage-burning ceremony. The church building with all of its facilities

is valued at \$300,000. Rev. Delbert F. Wise has pastored the church for 8 years.

CHURCH DAMAGED BY ARSON AND VANDALISM

The Springfield, Ohio, Enon Church building suffered more than \$50,000 damage when vandals broke in early Thursday morning, March 27. They ransacked the offices, taking some records, and set fire to the building. Much of the damage was due to the intense heat of the flames.

The pastor, Rev. William E. Saunders, Jr., has been involved in the operation of a temporary home for teenage boys who have been in trouble. The home is located in the former parsonage of the Enon Church. The existence of the home, called Horizon House, has been the center of controversy in the community. The court had ruled it a violation of zoning restrictions, but the church appealed and the appeal was upheld Monday, March 24, establishing the legality of the home.

The Enon Church also operates a Day Care Center.

The Veterans of Foreign Wars immediately offered space in their building. The Day Care Center has continued its operation without losing a day, and the church is holding its services in the VFW building as well.

The church building was covered by insurance.

—NCN



The Wapakoneta, Ohio, church dedicated its new sanctuary on March 2. The structure is valued at \$250,000 and the indebtedness is \$180,000. Among those participating in the dedication service were: Dr. Orville W. Jenkins, general superintendent; Dr. James Blankenship, district superintendent; and Pastor David Hudson. The building is comprised of approximately 5,000 sq. ft.



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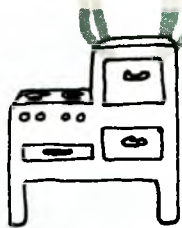
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THE DAY THE COOKIES BURNED



WE HADN'T been in our first pastorate very long when we met her, a very stately and quiet lady sitting in the very last pew. Throughout the service my attention was drawn to her as she sat there in

tears. My heart became deeply burdened for her as I wondered what caused the troubled look on her face.

After the service we met her; her name was Anna. As my husband shook her hand he asked, "You look so troubled. Is there some way that we can help you, or a special need we can pray for?"

"Pastor," she replied, "my husband is dying of a brain tumor; please pray for him, he doesn't know the Lord. I know when he dies we will be separated forever, and I just can't bear the thought, after 40 years together."

"May I come see you and your husband? Perhaps we can anoint him and pray for God to touch him?"

"But, Pastor," she cried, "it wouldn't do any good. The medicine they give him for the pain keeps him sedated and he isn't aware of much around him as he sleeps almost all the time."

"Well, I'll come anyway," my husband said, and she left.

A few days later, on a sweltering day in midweek, my husband felt compelled to go to their house. As he came to the porch he smelled cookies baking. He knocked on the door and was greeted by a smiling Anna. "I'm just baking Sam some cookies, won't you stay and have some?" she invited.

My husband sat at the kitchen table, getting to know Anna, when a voice called out from the living room, "Who's there, Anna?"

"It's the pastor from the church, Sam. He just came for a visit."

My husband started for the living room when Anna grabbed his arm. "Please, whatever you do, don't mention the Lord to him. It will just upset him," she sobbed. "This is the first time in a week he has been alert enough to talk and I don't want him upset."

My husband proceeded to the living room. There sat Sam in a chair with his eyes closed. As my husband walked in he opened his eyes and looked at him with an expression full of pain and confusion. My husband introduced himself and asked him how he was doing. Sam just sat there and shook his head. A few minutes later my husband asked, "Sam, do you know Jesus?"

His wife burst into tears and cried, "Please, please, don't upset him, I don't want him disturbed."

But Sam looked so lost and forlorn that my hus-

band's heart broke. The Holy Spirit prompted him to go on. He dropped to his knees beside Sam's chair and asked again, "Sam, do you know Jesus?" Tears started to run down Sam's cheeks and he shook his head. "Sam, do you know that your wife loves you?" Sam nodded his head. "She loves you so much she doesn't want to be separated from you after you both die. She's concerned because you don't know the Lord. Did you know that?"

Sam's eyes filled with tears and he began to sob. He said something so low that my husband couldn't hear, so he leaned a little closer and asked him to repeat it. In a shaky, slow voice Sam said just one word, "How?" My husband told him how Jesus died for our sins and how he could have eternal life and live forever with Jesus in heaven, if he asked forgiveness for his sins. He asked him if he wanted to do this, and Sam nodded his head. As my husband knelt beside his chair, Anna dropped to her knees. My husband led Sam in a prayer for forgiveness. At the end of the prayer Sam said, "Amen." My husband saw that Sam's cheeks were wet with tears. He asked Sam if he felt God had forgiven his sins and Sam smiled. He asked him if he now knew he was going to heaven and Sam uttered a faint Yes and quietly fell asleep.

Anna and my husband started back to the kitchen through a cloud of smoke. The cookies in the oven had burned to a crisp.

They talked about Sam as she proceeded to put another batch of cookies in the oven. Anna asked my husband if Sam would truly go to heaven now, and my husband assured her that he would, that God had heard his prayer, and she would definitely meet him in heaven if she stayed true to the Lord.

After a few minutes of conversation, she asked, "Would you pray for me too, Pastor, so I will know for sure I will go to heaven?"

They knelt there by the kitchen chair and she poured her heart out. God lifted the burden from her heart. Once more as they prayed smoke filled the kitchen. Another batch of cookies had burned!

He left that day, not with cookies, but with something much more wonderful—two souls rejoicing in God's love and free from the fear of tomorrow.

That evening Sam went into a coma, and he died two days later. God had taken him home.

At the funeral one could sense the angels rejoicing as my husband stood by the casket with Anna and heard her say, "Sam is in heaven now, waiting for me."

Anna came to church faithfully during the rest of our ministry there. She testified to the fact that through God's saving grace, she and Sam would live forever in God's presence.

A few weeks ago we received a note from one of the members of the church telling us that Anna had gone to be with Jesus. My mind went back to the day when the cookies burned as my husband prayed with these two people. I could almost see Sam and Anna standing hand in hand, praising God in heaven.

□

**"By ALL MEANS...
Save Some"**

WANDA KNOX RETURNS TO ACTIVE MISSIONARY SERVICE

Wanda Knox will conclude her work at International Headquarters in June. She has resigned her position as executive director of the General Nazarene World Missionary Society Council, effective at the close of the General NWMS Convention, June 21.



Mrs. Knox's return to full-time missionary service will begin with her first assignment in Jerusalem, Israel, where she will replace Rev. and Mrs. Earl Morgan who return to the United States on furlough this summer.

She was elected executive director of the NWMS Council in January, 1975, following the retirement of Miss Mary Scott. During the five years that she has held this office, the auxiliary has grown from 4,741 societies to 6,321 societies, with a membership increase of 100,771, to a total membership of 430,056, or a gain of 30 percent.

Mrs. Knox is the widow of Rev. Sidney Knox who died of cancer in October, 1958. She and her husband pioneered the missionary work for the Church in New Guinea, beginning in October, 1955. The Knoxes returned home in 1958 because of his fatal illness. Two years later Wanda Knox returned to the field and served there until her election as executive director.

Her 18 years as a missionary in New Guinea saw the work grow from its beginning to become a strong link in the worldwide missionary program of the denomination.

Mrs. Knox has one son, Geron, who is married, living in Olathe, Kans. and a daughter, Jane Marie, who attends Mid-America Nazarene College in Olathe.

—NCN

20/20 VISION CONTINUES NAZARENE TELEVISION MINISTRY

During April, "Family: Handle with Care" was aired in nine market areas during prime time.

This cooperative program of area churches and 20/20 VISION (Nazarene laymen united for an effective television ministry) drew 3,802 calls. Each of these represents a home which has received the book *What Wives Wish Their Husbands Knew About Women*, by Dr. James Dobson, delivered personally by a Nazarene.

Since January there have been 13 airings of the Nazarene television special, with a total of 6,099 responses. This means a grand total of 27,172 since the ministry began.

20/20 VISION leaders are working to complete Phase I of the project, which

is to raise the \$4,000,000 needed for the production of the half-hour programs. As the fund is underwritten, more specials are envisioned. In the meantime pastors and laymen of local churches are busy visiting people who have responded to the ministry and are interested in the message and life of the church.

Several families originally contacted by the "Family: Handle with Care" special, are now members of local churches which brought them to the love of Christ and into the fellowship of His people.

—NCN

WASHINGTON FOR JESUS

Dr. Bill Bright of Campus Crusades for Christ, International, assailed humanism as "the new god of America" in his address to more than 500,000 Christians who flocked to the "Washington for Jesus" rally in the nation's capital Tuesday, April 29.

The day-long rally, which drew Christians from all 50 states, was the climax of 20 months of preparation for a national day of repentance and prayer. The theme for the event was taken from 2 Chronicles 7:14.

Rev. John Gimenez, pastor of Rock Church in Virginia Beach, Va., served as the national chairman of the steering committee and as a major figure of the day-long program. Chairman Gimenez and program cochairmen Bill Bright and Pat Robertson were joined by more than 60 religious leaders from across the nation.

On Monday evening, more than 30,000 young persons braved cold and rainy weather at Robert F. Kennedy Memorial Stadium for a night of prayer, praise, and Christian music. Former Mr. Universe, Bob Birdsong, and former gang leader, Nicky Cruz, addressed the crowd; and entertainers including the Second Chapter of Acts, Nancy Honeytree, and the Imperials, provided music.

More than 50,000 persons saw sunrise on the Mall when the program for the day started at 6 a.m. By 10 o'clock the group had grown to approximately 200,000. Activities for the day included a massive noon parade, and nonstop addresses, prayers, and music by Christian leaders. The events were telecast live throughout much of the day on the Christian television network, and aired by several radio stations.

More than 650 national, local, and regional press covered the rally. Many said that it was the largest press corps ever for a cooperative Christian event.

Dr. B. Edgar Johnson, general secretary, who is a member of the sponsoring committee of "Washington for Jesus," received a letter from cochairman Bill Bright, expressing thanks for Nazarene support and prayer.

—NCN



Director of Church Relations Mervin L. Goins (l.) announces that Bethany Nazarene College is the recipient of \$250,000 from Mr. and Mrs. Edgar A. Wood of Wichita Falls, Tex. The gift will be applied to the new Business—Home Economics Building. Among the Wood Family Enterprises in Texas, Oklahoma, and Colorado is a recently constructed Gasohol plant in Waurika, Okla., which will be a major producer of the fuel in the Southwest. The Woods' commitment to Christian stewardship and education is reflected in the couple's inclusion of the college in their will. This may be the largest bequest designated to any Nazarene College. Hundreds of students will benefit from these gifts to BNC.

CUBAN INFLUX TRIGGERS RESPONSE

Preliminary word from southern Florida indicates a growing response from Nazarenes to tens of thousands of refugees who have arrived in Key West during the "Boat Brigade."

Several Nazarenes have arrived already and report that all their personal goods in Cuba were confiscated. They arrived with nothing but the clothes on their backs. Many of the people arriving need medication.

One Spanish Nazarene pastor and several members have been at dockside in Key West greeting new arrivals and offering help. The Central Latin American District and the Spanish-American Seminary in San Antonio have sent donations.

Rev. William Chambers III, associate pastor of the Homestead, Fla., church, has been assisting in these efforts. Members of the Southern Florida District are donating clothing, shoes, baby clothes, diapers, and food.

Financial contributions for Cuban relief should be made payable to Dr. Norman O. Miller, General Treasurer, 6401 The Paseo, Kansas City, MO 64131. They should be marked for "Cuban Relief."

Dr. Robert Spear, superintendent of the Southern Florida District, expects at least two extension Sunday Schools and probably one or more churches to develop from this new influx.

—NCN

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